THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. IX.—(XXIX).—DECEMBER, 1903.—NO. 6

THE IMPORTANCE OF MEDITATION FOR THE MISSIONARY PRIEST.[1]

"Haec meditare; in his esto; ut profectus tuus manifestus sit omnibus."—1 Timothy 4 : 15.

ARCHBISHOP ULLATHORNE in his *Ecclesiastical Discourses* says: "To be sent from Christ as His missioners, yet to be always with Him, to represent His authority and to exercise His power, is a divine commission, that in the very nature of things must presuppose a supernatural life in them who are sent." He further tells us that the chief feature of this supernatural life is "to be always with our Lord." To this union with Christ he ascribes the glorious success of the ministry founded by the Son of God on earth. "What God does eternally in heaven, and what Mary did on earth, that, the pastors of the Church, through the Holy Spirit, operate in souls. But to generate Christ, the Incarnate Word, in souls, you must be filled with Christ; and as through contemplation in Himself, the Father generates the Eternal Word, so by contemplating Jesus Christ in yourself, in your own soul, you are made capable of communicating Him to other souls."

These words of the venerable Bishop will perhaps suffice to show the importance of meditation for the missionary priest, as a means to an end, namely, the salvation of souls.

The importance of meditation as a mediate end in itself demands more special attention. "Happy is the man," says the

[1] Discourse XI, delivered in the Diocesan Synod of Birmingham.

Royal Prophet, "who meditates day and night upon the law of the Lord. He shall be like a tree that is planted by the river side, which brings forth its fruit in season." "Meditation," says St. Augustine, "is the beginning and end of all good;" and if this be true of the Christian generally, how much more must it be true of the priest of God? The Lord is the portion and the inheritance of the priest, and in order that the value of that inheritance may be appreciated, it must be known. If I was legally heir to an immense fortune, and lived and died in ignorance of my possessions, of what advantage would they be to me? Our Divine Lord repeatedly invites us to acquire this knowledge of Him. "Taste and see, that the Lord is sweet." "Take My yoke upon you, for My yoke is sweet and My burden light." "Come to Me all you that labor and are heavily burdened, and I will refresh you." Meditation alone can make God known to us. In meditation we come to learn what God is in Himself and in what relation we stand to Him. We acquire a knowledge of the divine attributes, and that knowledge excites in us deep feelings of awe and admiration for the Divine Majesty. Prayer of adoration follows spontaneously on these sentiments. We learn how good God is in Himself, and how He has manifested His goodness toward us. Creation, the Incarnation of the Son of God, and all the sacred mysteries connected with it, Redemption, Grace, the eternal bliss of heaven, are evidences of the Divine Bounty. In the contemplation of these great truths we live and walk with God, we are always with Him. Prayers of praise, of gratitude, of love flow naturally from our souls delighted with the vision of God which we attain in His contemplation.

From this picture we turn to another, and here at once very different feelings are aroused within us. We look upon ourselves, and in the light of God's Majesty and Greatness we are overwhelmed at the sight of our own contemptible littleness; we behold our many infirmities; we see the terrible heinousness of our continual offences committed against the Infinite God. At first an awful fear seizes upon us; but under the benign influence of grace that servile fear changes into a heart-felt sorrow, and this sorrow breaks forth into a prayer for pardon, and as, suing for pardon, we lift our eyes again to the former vision of God,

there steals into our hearts a firm feeling of assurance, and this assurance displays itself in a prayer of hope and confidence. Closely upon this prayer follows the prayer of trust in God by which, full of diffidence in ourselves, we cast all our care on Him, who alone hath care of us. Resignation to God's Holy Will is the fruit of that prayer and completes the union of the soul with God, and sets right our relations with Him.

The above is a rapid and necessarily incomplete survey of the work done by meditation, and I may say by meditation alone. Who shall calculate the importance to the missionary priest of the faithful performance of this duty? His sacred character demands of him a corresponding degree of sanctity. His life in the world exposes him continually to the danger not merely of failing to reach the level of true priestly holiness, but of falling wofully below that standard. "Come to Me, all you that labor and are heavily burdened, and I will refresh you." The prayer of meditation is the response we make to our Divine Master's loving invitation. The invitation perpetually perseveres. If the missionary priest daily responds to it; if day by day he reverts to one or other of the considerations mentioned above, gradually going through them all, and repeating year by year the cycle of meditations from God to himself, and from himself again back to God, his soul will be refreshed, the supernatural life will be vigorous in him, and will impart its vigor to all the prayers and actions of the day. Meditation will not be restricted to the half-hour devoted directly to it; it will quicken to life all the spiritual exercises. The Holy Sacrifice of the Mass will be offered with greater recollection and a deeper sense of the Presence of God, for the priest will approach the altar, his soul steeped in that Presence. The recital of the Divine Office will not be open to that bitter complaint of the Almighty to His prophet: "This people honoreth Me with their lips, but their heart is far from Me." Spontaneously the thoughts of the priest will turn toward God and the things of God. The sins of his people, the interior trials of his own heart, the innumerable difficulties which beset him on all sides, will be to him so many occasions of prayer, of lifting up his mind and heart to God. His life will show that which Archbishop Ullathorne calls the chief feature of the supernatural life, namely, that "he is always with God."

Meditation, therefore, is a duty incumbent on the missionary priest, the importance of which cannot be exaggerated. More than this—some progress, however slight, toward a more perfect fulfilment of this duty is required of us. "*Haec meditare; in his esto; ut profectus tuus manifestus sit omnibus.*"

The principle of the spiritual life that "unless we go forward we shall go backward" applies especially to prayer. Almighty God does not call all men to equal heights of prayer and contemplation, but from those to whom more is given, more will be expected. Now assuredly the priest is bound to acknowledge that many talents have been given to him, and he is bound in consequence to recognize the duty of trading with those talents and of increasing them.

It is not of course necessary, nor would it be advisable to endeavor to measure with mathematical precision our progress in meditation, but every man who is faithful to that duty will be able to discern this much, that he is not going back, that he is attaining greater control over his wandering imagination, that acts of soul flow more spontaneously and more fervently upon the pious considerations made; in one word, that mental prayer is generally easier.

I say "generally easier," because periods of spiritual desolation, due to ill health, to some infidelity, or to a trial from God, will at times seem to cast us back upon the stage of our earliest efforts. These exceptional periods must be carefully distinguished from our usual habits of prayer, when, in our examination of conscience, we apply to ourselves the ascetical principle of continued progress.

I have said that continued fidelity to the duty of meditation makes that prayer easier. I will go further. Under the influence of divine grace, the very character of that prayer is changed, and according to the natural tendency and disposition of souls it is raised to higher levels of prayer. One soul is arrested in its glance at truth, and dimly resembles in its calm repose the Cherubim who stand in silent contemplation before the throne of God. The truth penetrates through and through the soul and is gradually assimilated by it, and lives with its life. Another soul, like to the burning Seraphim before the great White Throne, is made

aglow with the heat of Divine love that is excited in it by one glance at the ravishing beauty of the Divine Truth contemplated. Both begin by the prayer of meditation, and ascetical writers counsel them always so to begin, but the one is soon raised to the sublime prayer of contemplation, the other is carried away by his thought; he ceases to contemplate, and continues to pour out the most fervent acts from his burning soul. The latter is called affective prayer.

It follows naturally from this that such gifted souls will choose for their mental prayer subjects that are congruous to their advanced spiritual state. It will not be necessary for them to confine themselves with the *major et segnior pars* to subjects proper to the purgative and elementary illuminative way. Theirs is the advanced illuminative and elementary unitive way, and they must be guided by this knowledge in the choice of subjects for mental prayer.

The above will suffice as a description of the principal forms of higher mental prayer. We will now proceed to the consideration of the act of meditation properly so-called.

Meditation is the lowest form of mental prayer. It calls into play the three powers of the soul, and, to some extent, the senses also. The work of the senses and of the memory are, however, preliminary; the essential acts are those of the intellect and the will. The intellect ponders the truth or the subject of the meditation, whatever it may be, not for the mere purpose of study or speculation, but with a view to stirring the will to acts corresponding to the nature of the contemplation. "Contemplatio in affectum terminatur," says St. Thomas, II^{a}, II^{ae}, 2, 180. The two are essential, but the acts of the will form the more important element. The pondering is a means to an end, and as soon as that end is attained and as long as that end perseveres, so long must the pondering be discarded, and only resumed when it is necessary to arouse again the flagging energy of the will. Many distractions at prayer arise from the sometimes fascinating desire to carry a truth to its far-off logical conclusion, or to solve a deep problem that thrusts itself before our notice. If we indulge these inclinations, we at once cease meditation and commence study.

From this it follows that that system of meditation will be the

best to adopt which furnishes considerations that will most easily captivate the attention of the mind, and that at the same time are not so engrossing as to hinder the speedy and spontaneous breaking forth of the will into appropriate acts.

The Venerable Louis of Grenada in his treatise on meditation counsels the use of *some* method for that prayer. He, however, leaves each one free to adopt that method which suits him best, and which will best prevent him from becoming mechanical. Let him take some prayer—say, the "Lord's Prayer," or the "Hail Mary"; let him go through it phrase by phrase, dwelling on those words into which the Spirit of God gives him an insight. Or, let him take any three consecutive points, or events; ponder each one, until he feels his heart glow within him; let him then cease to think, but give expression in acts to the feelings of his heart There will be no necessity to pass on to the other points of the meditation so long as the first remains sufficient incentive to these acts of soul. In the use of this simple method it is quite a mistake to regard the consideration of all three points as at all necessary to the completeness of the meditation.

In times of special personal need or distress, or on the recurrence of some feast toward which we may have special devotion, this method will be of great practical utility. In the preparation of our meditation we shall easily be able to discover for ourselves three aspects of the virtue or grace needed, or of the feasts toward which we have special devotion; whereas we might find it impossible to meet with any book of treatment of the subject that we could so readily adopt, and so easily apply to ourselves.

The Ignatian method prescribes the use of all the three powers of the soul, and also of the imagination. This latter faculty is employed in setting before us a realistic picture or scene for the composition of place; for example, the stable at Bethlehem, the scene at Christ's Baptism in the Jordan, the bleak wilderness where He was tempted; the shores of the lake of Genesareth, etc. The memory recalls the events which took place, the persons present, their actions, words, etc.; the intellect ponders each in turn; and the will breaks forth into the different acts that the contemplation calls forth. This system differs only in the elaborateness of its setting forth from that last mentioned. Its very

elaborateness makes it most useful to some orderly and methodical minds, helping them to avoid distractions and a general vagueness and want of point in their meditation.

The golden rule to follow is to find out by experience that method of meditation which suits us best, and adopt it. Nevertheless, it will be well from time to time, and especially after several futile attempts at meditation according to our fixed method, to make trial of some other approved one.

The exposition of the prayer of meditation would be incomplete without a few remarks upon what goes before and what follows upon that prayer. The most important preparation for meditation is the choice of a subject. That subject should be chosen, its three or more aspects clearly defined, its special bearing on ourselves, the acts it is likely to excite determined—the night before our morning's meditation. Our thoughts should revert to it on waking sufficiently to recall the plan of the previous night, without, however, necessarily beginning the meditation. Fidelity to this remote and proximate preparation will go far toward ensuring the success of our prayers.

Although not belonging to the essence of the meditation, prayers of petition and resolutions may be said to form an integral part of it, and this much is certain, that no better time could be chosen for them than when the soul is stirred to its depths and is best able to address itself with the greatest intensity to God.

The subjects of meditation are legion, and sometimes their very number and the vastness of their scope become a serious difficulty to the choice of a *definite* one. A few general directions, however, may be given. The great feasts of our Divine Lord and of His Blessed Mother are well dispersed throughout the liturgical year, and these are so full of memories which we can never tire of recalling, that many days of the year before and after those feasts can be well spent in meditation on them. Different aspects of the four last truths may be distributed throughout the year appropriately to the liturgical character of the time. According to our deficiencies we can meditate upon the theological and moral virtues with the view to a greater appreciation of them, and consequently to more earnest petitions to God for them. The lives of the Saints on earth and their glory in heaven, especially

of our own patrons, afford us matter for meditation as their feast-days recur. The suffering souls in Purgatory during the month of November call for our prayerful consideration. I mentioned in the beginning of my paper the Divine attributes; how they display to us in meditation the Majesty of God and at the same time His Infinite Goodness to us. These would form appropriate subjects for meditation on some of the Sundays that follow the feasts of Pentecost and the Blessed Trinity.

Many books of meditation obviate for us the difficulty of choice of subject by distributing those mentioned above throughout the year conformably to the liturgical character of the time.

The question of books of meditation is perhaps the most important and most practical point in the whole paper. In the first place I need only state that the books of Sacred Scripture are a perennial source of subjects for meditation. Not a book of meditation that has ever been issued but is built upon them. The very extensiveness, however, of the field there open to us presents a great difficulty in the choice of a definite subject, and for that very reason good and pious men have committed to paper the results of their own research, and have given to us systems of meditations drawn from the same divine source. I will name a number of these books. The meditations by Father Petit entitled *Sacerdos* may be looked upon as almost text-books for the missionary priest, providing admirable considerations for our recollections, and, indeed, for all times. De Ponte's *Meditations* have attained universal fame. The Abbé Chaignon's *Meditations*, especially for priests, are most highly praised by several priests whom I have consulted and who have long used them. The book is entitled *Meditations Sacerdotales.* Father Gallway's *Watches of the Passion* furnish ample food for thought during Lent and the Paschal time.

The Exercises of St. Ignatius is also a book to have, and for this reason: a meditation that has stirred our souls to fervent prayer in the course of our retreats may at different times with the greatest profit be repeated by us. It will have a twofold effect. It will provide us a subject for thought that is congenial to us, and it will vividly recall that time of recollection and prayer and the dispositions of soul which we then had when we first made

that meditation. Father Clare of the Society of Jesus has published an excellent book of meditations entitled *The Science of the Spiritual Life*, being an amplification of the *Exercises of St. Ignatius*. The book is highly praised. Bishop Hedley's *Retreat* is a most valuable collection of meditations, full, as one would naturally expect, of the deepest and at the same time the most beautiful spiritual thoughts.

I have heard Cardinal Newman's book of meditations strongly recommended. It treats a number of particular questions only. Bishop Bellord has written two volumes of Meditations on Christian Doctrine. They are published by the Catholic Truth Society. He has also published through the same medium a little volume entitled *Outlines of Meditations*, giving merely the headings of considerations and a brief analysis of each heading. This volume is compiled from the works of a German Jesuit, Father Kroust. Another French work in two volumes, called *Le Trésor du prêtre*, contains an excellent series of meditations. *The Imitation of Christ*, the *Spiritual Combat*, Challoner's *Meditations*, need no words of recommendation.

In conclusion I will add one word on the question of the time for meditation. I have made use of the expression "our morning's meditation," and I did so advisedly—for two reasons. The first is, that priests, as a rule, do actually devote, whenever they can, some time to mental prayer before the celebration of Holy Mass; and the second reason is that, again, as a rule, it is a question of *morning's* meditation or none at all. Let me not, however, be understood to limit the time of meditation to the morning. That time should be chosen which is at once most convenient, most likely to be free, and most conducive to prayer. I need hardly add, that we should not regard our prayer or meditation so strictly as a morning duty, that it cannot be supplied at any other hour of the day.

E. GODWIN, Ph.D.

St. Wilfrid's College, Oakamoor, England.

THE CATHOLIC UNIVERSITY OF AMERICA.

AT no time in the history of these United States of America has the Catholic Church taken so important and decisive a step, action so far-reaching in its effects upon the religious future of our country, as did the assembled prelates of the Third Plenary Council of Baltimore when they decreed the foundation of the Catholic University of America.

That Council was deemed of such importance by the Roman authorities, and so well adapted to the modern circumstances of the Church, that Pope Leo XIII gave it as a *norma* after which to formulate the Decrees of Councils in Ireland and Australia. It is the orderly, beautiful, and well-nigh perfect superstructure of the Catholic Church of to-day upon the solid foundation of a never-changing Divine Institution, consolidated in this country by a first century of giants' work. That Council has opened the eyes of the American people at large to the tremendous power for good wielded by the Catholic Church. The latter is justly looked upon at the present day by all right-minded men as the most influential religious body in the Union; it is the solid bulwark of Christianity and civilization against the ruinous inroads, upon public life, of socialism and infidelity. The Baltimore Council has also awakened Catholics—and they needed the awakening—to an intelligent appreciation of their strength, to the encouraging fact that they are a power for religious and social progress. Even in Rome their influence upon the Church is felt, if not always acknowledged, as a beneficial factor. Hitherto, the peculiar circumstances of the formative period of our thousands of Catholic congregations of various nationalities, the poverty of the faithful, the isolation of the priests, had left the great Catholic body in comparative ignorance of the healthful life suffusing itself through every member of it.

In years gone by, pastors devoted to the welfare of their flock, having the material as well as the spiritual interests of their people at heart, were afraid to let the energy and zeal of the laity turn into other than local channels of charity and benevolence. But the great majority of the then struggling missions are to-day flourishing parishes. God has prospered our Catholic

people, because they first sought His kingdom. All other things have been added unto them because they were true to the faith of their fathers in the midst of the temptations which a dishonest world held out to their needy longings. On our American continent the amalgamation of races is perhaps slowly yet securely moulding, under the life-giving influence of the Catholic Church, the many choice characteristics of various nationalities into a hitherto unequalled compound of civic, moral, and religious virtues. It is crystallizing into a generation already born, growing up around us and educated in our Catholic schools. This vigorous, manly people will soon tower far above the nations that once constituted the fairest jewels in the tiara of the Successor of Peter, by its intellect, its vitality, its earnestness, its adherence to truth, and its fidelity to the infallible Church of God. That generation is now ready for the enhanced power which wealth and education can secure. It has only to be shown the way, to render itself useful to the Church and to society at large. Our young people are full of the spirit of go-aheadness characteristic of the American temperament. If taken advantage of and turned to good account, it will work wonders for their own spiritual and temporal welfare. It will result in the good of the Church, the conversion of honest non-Catholics and the lasting fame of the United States.

To bring about these very desirable results is the aim and object of the Catholic University of America which the Fathers of the Third Plenary Council of Baltimore decreed to establish in Washington, under the shadow of the capitol dome of Liberty. It is the influence of that new religious and scientific creation on all classes of our people which I shall attempt to delineate.

Would that I could borrow the glowing word-colors of him who conceived the feasibility of the University scheme, secured the means that made it a reality, and who was its soul and intellectual prop — to paint it as our well-founded Catholic hopes picture it to our legitimate American pride! However, the bare mention of the effects of the Catholic University, far-reaching, universal, and lasting, as they will prove to be, is a fit substitute for the absence of eloquence adequate to its object.

The University and the Clergy.

First in importance for the Church and society looms up the momentous effect of the University upon the Catholic priesthood.

Men of unusual vigor of mind and of rare holiness of life were the large-hearted priests who first came to the help of the patriot, Bishop Carroll, to plant the faith in the New World, or rather to keep alive and to fan into a warming flame the flickering spark lit little less than two centuries before. As criminal and reviling as ours was righteous and ennobling, the French Revolution had banished from the Continent the best men of the realm who had not left their heads on the scaffold. Such priests as Flaget, de Cheverus, Bruté, Richard, unconsciously forced the admiration of the American people by their learning, character, charity, and self-denial. They impressed it, notwithstanding the imperfect English utterance of some of them, with an exalted idea of the Catholic priesthood. Later on, when the people of Ireland and Germany—the down-trodden victims of the crown and the nobles, as the nobles and crown had been of the people of France—began to emigrate to America, the priests had all they could do to attend to the spiritual wants of this ever-increasing multitude. For a century the Church had to overtax the zeal and endurance of even the Catholic priests to merely prevent large numbers of the flock from going astray. Nobly has that army of missionary and native pastors labored in the cause of Catholicism to supply spiritual food to the sheep of the true fold. Overwhelmed by the number of the faithful, they were regretfully prevented from paying to non-Catholics the attention which their zeal prompted them to bestow upon them by word and pen. Yet, meanwhile, they upheld the old-time reputation for faith, piety, energy, and learning, which the Catholic clergy of America has uninterruptedly maintained from the days of her early pioneer priests and bishops down to our own day. Even now, up to the exigencies of the hour, our clergy multiply their exertions to do justice to a holy work ever growing in their consecrated hands. In the firmament of knowledge and of truth, such names as England, Kenrick, Spalding, Purcell, and Hughes,

are stars of no mean magnitude, to mention only those whom the Church chose to honor as leaders of men, and who have gone to their eternal reward.

But our numbers begin to be commensurate with the needs of the Catholic population. Our country, thank God! begins to supply a native clergy. Such a one is ever destined in the designs of God's providence to do the greater good to a nation. With holy longings do we sigh for the opportunity of bestowing the wealth of our holy faith upon the fair-minded thousands of non-Catholics whom we could not heretofore reach without neglecting our own. Disposing of more time, we shall keep our armor free from rust by the daily toil of study, and the influence of the Catholic University will spur us on. It will shed the lustre of its lights in theology, philosophy, science, medicine, and law, on the clergy, and will enlighten our minds with a keener sense and a better presentation of the truth. Thus will it pave the way to a more exact knowledge of truth and a readier manner of communicating it to others. We are all anxious to combat the spirit of rampant infidelity, the demoralizing influences of modern indifferentism, the studied ignorance or deliberate perversions of truth which pervade the leading secular and denominational press of the country. That warfare, or rather that intellectual missionary work, demands an able body of men whose time is not taken up wholly by the wearing task of the holy ministry. It calls for men whose inclinations, talents, and training of mind will enable them to lead the intellectual and scientific movements of the day, men who shall convince the world of sin, and of justice, and of judgment. Such men the Catholic University of America will supply.

Already now many dioceses of the East have so many vocations that their bishops accept none but the most talented of those who aspire to the honors of the sacerdotal life. Indeed, almost every diocese has, among the young clerics who prepare themselves for that responsible position in the various theological institutions of the country, a few students of more than ordinary ability. Hitherto they had to leave the seminary to take up the work of teaching or of the holy ministry as soon as they had completed their three or four years theological course. They did so regretfully, because they had the laudable ambition and the

necessary talents to take up more profound studies. Henceforth the brightest and best of them, having already learned how to study to advantage and having a general acquaintance with the various branches of knowledge, will now have opportunity to develop the special talent with which God has blessed them. At the Catholic University these young priests will be trained in knowledge and in the best use of it by professors who have had the advantage of a long university education and by specialists who have devoted their lives to the acquisition of technical knowledge in branches which the ordinary scholar cannot be expected to master. They have access not only to the well-selected libraries of the University, but to the museums, galleries, and Congressional Library of the city of Washington. The latter, already rich in historical and scientific material, are increasing daily in quality and extent; they are always accessible and their officials ready with suggestions and help. With such advantages our University students cannot help becoming all-round educated men, with an exact knowledge of many sciences and the thorough mastery of a few.

The theological, philosophical, literary, polemical, and scientific work of the professors of the Catholic University of America has already gained for them *droit de cité* in the American Republic of letters. The moulders of public opinion and the professors of Protestant or State universities have recognized their ability and realize that they may no longer ignore their work. With the increasing number of priests who devote themselves to literary and scientific pursuits, that very desirable recognition of sacerdotal scholarship will grow and spread. Some of our University graduates have already made their mark. Infidels will no longer dare to claim a monopoly of intellectual life and philosophical investigations. Advanced thinkers will no longer be quoted with applause when contending that the Church is opposed to science, art, progress, and civilization. Our University trained priests will meet them on their own chosen ground, in the ponderous quarterly, the learned monthly, the bright magazine; on the public rostrum and in the college chair. For every pretentious lecturer or shallow essayist who shall hereafter presume to attack the Divinity of Christ or to impugn the truth of the Catholic Church,

a dozen Catholic priests trained to polemics at the School of Theology and Philosophy of the Catholic University, will rise in the strength of their logic and the bravery of their knowledge and vindicate Christian truth. We do not set up the claim that this has not been done before, time out of mind; but we do contend that heretofore the learned world has paid little or no attention to it, and that the recognized scholarship of our University will compel non-Catholic lecturers and writers to take into account the intellectual work of its graduates.

It will not be out of place to call attention to another feature of Washington University life, which has not only its bearing upon the lives of its student priests, but its influence also upon the country at large. Washington is the centre of political life in its strongest and best aspects. The leading men of the United States spend much of their time at the capital. Questionable as local politics and uncertain as reward of true merit may be, many of the best men of each State, the men of brains, eventually gravitate to the Senate and the House. The ripest scholars find their way to the magnificently endowed institutions of the East and to the government positions, which give scientific men the opportunities and helps requisite to do the best work that is in them. Washington is therefore speedily becoming likewise the intellectual and social centre of America, unspoiled by the commercialism of our metropolitan cities. These bright men and women will meet our learned professors and priests at scientific conferences, literary meetings, and social gatherings. They will become acquainted with them and learn to appreciate their scholarship. Always eager for an intellectual or scientific treat, they will attend the special lectures at the University, and readilly listen. They will learn to know Catholicism as it really is: not the mysterious bugaboo of the provincial town whence they came, but the rational, traditional, divinely-founded Church which, by Christ's will, embraces all those who believe in His Divinity. They will begin to understand and appreciate the Catholic Church when its highest expression of intellectual power, education, and influence for good is constantly exemplified before their eyes, in the brilliant teaching of the professors, and in the daily lives of both teachers and pupils. Do we realize the tremendous power for good which

such circumstances put at the disposal of our learned Catholic priesthood? Can we measure the amount of bigotry dispelled, of misunderstanding done away with? Just think of these Senators and Representatives, leading men and women, returning to their homes in their several States, with their prejudices thawed out, their ignorance enlightened, and their awe of the priest changed to respect! Why! there will not be a nook or corner left in the whole country where lying bigotry can hide its head, without being mercilessly exposed by the light of knowledge acquired by the better classes of our non-Catholic population, and, thanks to their innate sense of justice and bold assertion of fair play, communicated to the masses. And if the local pastors, in the home towns of these now cultured people have made the best of their opportunities by reading the publications of their university brethren and emulating their love of study, and in holy zeal for the salvation of souls cultivate the acquaintance of these well-disposed families, who shall adequately estimate the spiritual gains of the Catholic Church within the next twenty years?

The Religious Orders have not been slow in seeing the advantages to be reaped at this Catholic seat of learning and in availing themselves of its opportunities. A noble crown of monasteries already surrounds Caldwell Theological Hall. Learned theologians like the Society of St. Sulpice, famed teachers like the Congregation of the Holy Cross, eloquent preachers like the Dominicans and Franciscans, enlightened missionaries like the Paulists and Marists,—all are drinking, at the fountain head of theology and sacred sciences, from the stream of living waters which gushes forth from the Catholic University of America. Their buildings are in keeping with the architectural beauty of McMahon Hall, and their groves and lawns laid out on such generous scale that the Catholic University settlement will soon vie with old Catholic Oxford in beauty and adaptability.

When we reflect that the young members of these Religious Orders trained at the University are the future missionaries of our thousands of parishes, the popular lecturers of to-morrow on a hundred American platforms, the coming professors of our scores of Catholic colleges and theological seminaries—we may begin to appreciate the tremendous influence of the Catholic University upon the clergy of the United States.

The opportunity is offered to diocesan seminaries to be affiliated with the Catholic University, and one or another has already availed itself of the privilege. It will prove a great incentive to study for the most talented students of these theological institutions. Whether bound by such intimate relations of union or not, all our seminaries will be influenced by the masterly teaching of the University, and its pupils will eventually be their leading professors. Thus every diocese of the country will enjoy the beneficent fruits of riper scholarship, and its priests will reap the benefit of its intellectual activity.

On the spacious grounds of the University campus is being built, just now, a college which is the first cradle of American missionary endeavor. We account it a blessing that our University gives to the Church of the United States this historical pledge and promise that its people will keep the faith. True to the ideals of their saintly founders, the Paulist Fathers have undertaken to prepare diocesan young priests for the toilsome and heroic career of missionaries not only to our non-Catholic brethren on American soil, but also to the islands which the inscrutable designs of Providence have confided to the pastoral care of American Bishops. Thus do the noble sons of Father Hecker unselfishly share with the diocesan priests the glory of their vocation and broaden the field of their spiritual endeavor and intellectual apostolate. The young priests who form the nucleus of this pioneer corps will be inoculated with the zeal for souls which burns in the hearts of their spiritual guides. They will be trained in the best methods of communicating the truth of Jesus Christ to the American mind. The logical processes of right reasoning will be rendered more effective by scholastic formation and more attractive by the art of eloquent presentation. Within a few years every diocese of the United States will have its band of diocesan missionaries and its house of Catholic apostolate.

May we hope that every bishop and every priest in the United States will do his share toward the success of that promising and eminently Catholic work?

Placed under the vigilant care of the Sacred Congregation of Studies at Rome, a more than satisfactory guarantee of its orthodoxy, the Catholic University of America must and will forge its

way to the very first rank among educational and scientific institutions of learning. The creation of the Hierarchy of the United States, the child of predilection of the intellectual Leo XIII, the privileged daughter of the apostolic Pius X, the University appeals confidently to the support and love of the Catholics of the country. May we hope that it will find in every bishop and priest a benefactor, an advocate and friend!

CAMILLUS P. MAES,
Bishop of Covington.

THE SOCIAL ORDER BEFORE AND AFTER THE PROTESTANT REFORMATION.

IN my last article, I charged the Protestant Reformation with the main responsibility for the social evils of modern times. I propose to substantiate the indictment in the present paper, by contrasting the social order before the great upheaval in the sixteenth century with the subsequent changes in the different classes of society as the result of the Reformation. My thesis is this: A higher degree of civilization existed among Christian nations before the Reformation than at any time since; the social deterioration of which men complain is the direct result of the Reformation.

It will be well at the outset to define our terms. What is civilization? Not many years ago an American ambassador to a foreign court defined civilization as perfectly symbolized by the two words "a railroad station and a telegraph pole." There is truth in the definition, but it is not one that might be put in a dictionary.

By civilization we mean a condition of social well-being. That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical benefit of the people at large. Civilization is based on morality. When men of the twentieth century speak and write about civilization, we suppose them to mean the Christian civilization, the highest in the history of mankind—a civilization founded on

Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are: men are brothers; labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps, if we wish to be admitted into the kingdom of heaven. The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society. The Catholic Church had inculcated these principles among the nations which she formed and truly civilized in the Middle Ages; her doctrine was the very foundation on which the whole structure of mediæval society was reared. He who ignores the constitution and history of the Catholic Church can not comprehend how the Christian religion is both the keynote of mediæval intellectual life, and the basis of the entire mediæval system. All social unions, whether for agricultural pursuits or for trade and commerce, all guilds and convivial fraternities were of a religious character and part of the Church system. "A higher, spiritual side was thus given to the most every-day transactions of both business and pleasure. It was the Church which formed a link between man and man, between class and class, between nation and nation. The Church in the Middle Ages produced a unity of feeling among all men, by fostering a certain cosmopolitanism which is hard for us to conceive in these days of individualism and strongly marked nationalism. So long as the Church was powerful, so long as it could make its laws respected, it stood between workman and master, between peasant and lord, dealing out equity and binding oppression."[1]

A healthy and happy condition of society is utterly impossible

[1] *Westminster Review*, January, 1884.

where two things are lacking, namely (1) stability of work, and provision for the temporal wants of the future; (2) a moral conviction that we shall enjoy a blissful eternity after life's troubles are ended. Nothing will satisfy the individual or society but the assurance of temporal and everlasting peace, and this boon was extended by the Church, and accepted by society of the Middle Ages. Men could surely perform their daily task, and confidently look into the future, fully convinced that ample provision was made by Holy Church for all possible wants of soul and body. Their transgressions were blotted out by priestly absolution, and their last hours were brightened with the consolation of religion, and a safe landing in the haven of eternity was promised to the faithful servants of Christ.

Those blessed with an abundance of earthly things were not regarded with jealousy as the fortunate rich, but as trusted stewards of the good things which God had given them for distribution among the needy. The care of the helpless poor was considered to be the sacred duty of all. The benefices and goods of Holy Church belonged, as a birthright, to the poorer classes. The members of the Church were imbued with the principle that all are the children of the same Father in heaven, all are descended from a common stock, all are members of the mystical body of Christ, who came to unite us all in one grand brotherhood. The Angel of the Schools, St. Thomas of Aquin, was not merely theorizing, but stating a living, actuating principle, when he taught: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty, when others are in need."

Another living principle which influenced the daily life of the rich in the ages of faith, was the bounden exercise of Christian charity in the service of the sick, and poor, and helpless, according to the new commandment of the Lord: "Love one another." Through the observance of this precept, the Church became the greatest charitable organization in the world; her history is the history of Christian charity. She abolished slavery, ransomed captives, sheltered widows and orphans, built hospitals and asylums for the sick and abandoned, erected homes for the aged poor, —in short, she provided means for the relief of every human

misery. In the third century there existed in Alexandria a brotherhood for nursing the sick.[2] Fabiola erected the first large hospital in Rome. St. Basil opened the first hospital in the East, near Cæsarea. St. John Chrysostom was also the founder of a hospital for the sick poor. St. Zoticus, a wealthy Roman, first a senator, then a priest, founded an orphanage at the beginning of the fourth century. St. Pachomius founded a hospice for pilgrims in the episcopal palace at the mouth of the Tiber; his example was followed by St. Augustine, who also ransomed the slaves. And as the Church progressed, she established innumerous orders of men and women to serve the sick in hospitals and at their homes. Monasteries and episcopal residences, colleges for chapters, were always built with provision for the pilgrims and the sick. The hospital of Santo Spiritu in Rome has done more for the sick poor than any other institution of its kind in the whole world. Such an institution is worthy of the great white father of Christendom, in whose heart is ever alive the fire which the Master came on earth to kindle.

It will not be out of place to mention here the Military Orders of the Church, such as the Knights of St. John, the Knights of the Cross, and the Knights Templar, who rendered an immense service to humanity by deeds of the most touching and sublime charity. They were not instituted to propagate the Gospel with the sword, but they became soldiers of Christ and marched under the protection of our Lady to safeguard the holy places and shrines, to clear the highways of brigands, to guard the pilgrim on his journey, to help the sick, the poor, the orphan, and the widowed. "It is beyond all doubt that chivalry has never appeared more worthy of admiration than in the military religious orders, in which it was necessary to make a sacrifice of all the affections, to renounce the glory of the warrior and the solitude of the cloister, to assume the responsibility of two states of life, to serve in the camp, and to discharge the duties of a monk, to be the terror of the enemy and the consolation of the afflicted. The Knights in Europe went in search of adventure; the religious Knights, in the name of poverty and misfortune. The Grand Master of the Hospitalers styled himself the guardian of the poor

[2] Stolberg, *Geschichte*, vol. xv.

of Jesus Christ. The poor were called by the Knights 'our masters.' Wonderful power of religion, which, at a time when the sword was everywhere victorious, taught the valiant to be humble, and showed that pride was not, as commonly believed, an essential element of bravery." So far the Italian historian, Cesare Cantù, whose words carry the weight of profound learning. The celebrated German historian, Frederic Hurter, maintains that all the institutions of beneficence which mankind to-day possesses for the solace of the unfortunate, all that has been done for the protection of the indigent and the afflicted in all the vicissitudes of their lives, under all kinds of suffering, has come, directly or indirectly, from the Catholic Church.

This beautiful charity of the Church is not to be confounded with our modern philanthropy, that noisy counterfeit of Christian charity. "Philanthropy," as Ozanam said, "is like a woman admiring herself; Charity is a mother with a child in her arms."

One factor which essentially contributed to the social well-being in pre-Reformation times, and which has been lost sight of in our days, is the moral value and high esteem in which labor was held by all classes. It was firmly and universally accepted that all men are born to labor,—some with their hands, in fields and workshops; others, in learning and art; others, in war for the protection of home and country; again others, as servants of Christ and His people. All men were supposed to be laborers. Werner Rolewink, a learned Carthusian friar, wrote on the eve of the Reformation: "God and the laborer are the lords of all that serve for the use of man."

A prayer-book, used by the people in the fifteenth century and called *The Christian Monitor*, says: "Let the societies and brotherhoods so regulate their lives according to Christian love in all things that their work may be blessed. Let us work according to God's law, and not for reward alone, else shall our labor be without blessing, and bring evil on our souls. Men should work for the honor of God, who has ordained labor as our lot. Man should labor to earn for himself and his family the necessaries of life, and for what will contribute to Christian joy and also assist the poor sick by the fruits of his labor." That this admonition was generally heeded, may be inferred from the prosperous condi-

tion of industry and the total absence of pauperism. Guilds and trades unions were flourishing, while peasants were continually acquiring land and rising to the state of freeholders. There were none of the extremes of wealth and poverty that presently cause so much strife and discontent and engender dangerous class hatred. Let me now describe more in detail, though briefly, the condition of the three branches of industry: agriculture, handicraft, and commerce.

Agricultural Life.

Janssen draws from authentic sources a charming picture of peasant life in Germany toward the close of the Middle Ages.[3] He tells us that in the farmer's house the hearth was built in the middle; and the farmer's wife, from her elevated seat behind it, could keep her eye on the whole establishment at once, and could survey at a glance, children, servants, horses, cows, garret, cellar, and dwelling rooms. The seat by the hearth was the best in the house. The fire was kept burning on the hearth all day long, and smouldered on through the night, being put out only, according to an old custom, at the death of the head of the house.

A book on agriculture, written shortly before the Reformation, says: "The true farmer has no greater blessing than his house and wife and children. He loves his work and holds his calling in high esteem, for God Himself instituted it in Paradise." A popular song runs thus: "Said the Knight to the farmer, 'I am born of a noble race.' The farmer replied proudly, 'I cultivate the corn; that is the better part. If I did not work, you could not live on your heraldry.'"

Closely united and acting on their motto—"All for one, one for all," the farmers of those days were conscious of their dignity and importance as tillers of God's earth who furnished daily bread for all. Two principles prevailed everywhere among them on which their liberties, claims and responsibilities were based: one taken from the Church (Canon) law: *No man belongs to another;* the other, borrowed from the imperial law: *The people are God's and the tribute is the Emperor's.*

[3] Cf. *History of the German People*, vol. i.

At the close of the Middle Ages the soil belonged chiefly to nobles, monasteries, and institutions of education and charity. There was, however, a respectable number of landed peasant proprietors. And as the land was constantly increasing in value, so the number of free farmers was steadily rising. The law of heredity protected land properties from being broken up: the eldest son inherited the farm, with the obligation to support the rest of the family. Tenant farmers of those times should not be confounded with serfs, for serfdom no longer existed. Besides the farmer there was the so-called house tenant, who was provided with a small cottage and garden and worked on the farm.

Tenant farmers, or those who paid rent on the land, could not leave the farm without the permission or knowledge of the landlords. But the leases of land were perpetual, and thereby secured one of the greatest boons to the agricultural classes—stability of existence. The rents were small, often nominal, especially on land owned by monasteries, which let their property simply to provide the people with shelter and work. Thus, in Austria, the payment of rent consisted in performing twelve days' service annually in the employ of the proprietor. During this kind of feudal service the landlord had to support the tenant farmers "with good cheer," so that the time of service frequently became a season of merriment and feasting, at which the tenants acknowledged the vested rights of the landowners and enjoyed their paternal bounty.

Peasants, as a rule, were well housed, finely clad, and abundantly fed, so much so that certain popular preachers of the time called them proud and luxurious, and denounced their dressing in silks and velvets, pearls and gold, their eating of dainty viands, and their drinking of strong and costly wines. Farm hands were well paid and fed. From labor contracts between farmer and helper we learn that the servants had two courses of meat for dinner, and were entitled to meat at supper.

The same condition of things among farming people prevailed in England before the Reformation, whence the country received the well-deserved title of "Merrie England." Domestic relations were still of a patriarchal character and sustained by religious fervor. Woman was the helpmate of her husband, his constant companion at home, the queen of the household. She looked

after the maids, instructed them in housekeeping, and taught them embroidery and spinning. She had to see to all the servants, keep her own keys, attend to the sick, and—spare her tongue, but not spare the rod.

The dissolution of convents, monasteries, and other ecclesiastical institutions, and the subsequent wholesale confiscation of Church and lands, to which we shall shortly advert, threw the peasant class into a state of unprecedented pauperism. The monks, who had been easy and indulgent landlords, were succeeded by selfish despots who introduced rack-rent for the tenants and brought them to that pitiable state of serfdom in which the nineteenth century—to the eternal shame of Protestant England!—found the tenant farmers of Ireland.

The Trade Guilds.

Guilds, as societies of artisans and tradesmen for mutual aid and protection, were organized even in pagan times, as we learn from the Roman historians. A sense of insecurity as to the means of obtaining a livelihood and the fear of being pressed down to a slave-like condition have driven men, at all times, to the formation of associations for mutual assistance. The guilds of the Middle Ages, however, were not merely beneficial or mutual aid societies; they were essentially of a religious character, the product of the Church; they originated in the spirit of Christian charity and brotherly love which then flourished among the nations of Christendom.

L. Brentano, a most erudite and well-equipped scholar on this subject, in his masterly essay on *History and Development of Guilds*, is of opinion that the guilds of the Middle Ages, and as they still exist in Catholic countries, have their origin in a connection with monasticism, and in an imitation of it on the part of men who, though wishing to accumulate merits for the next world, yet would not renounce the present; and that this origin is to be sought in Southern lands, in which Christianity and monasticism were first propagated.

There were guilds for every trade and profession: guilds of jewelers and workers in metal, bakers and butchers, tailors and

cobblers, carpenters and masons, tanners, drapers, hatters, linen-spinners and wool-weavers, and many others. They were bound together by the strictest rules and customs, and had their special uniforms, corporate seal, and place of meeting. In many cities they lived together on the same street, or in the same quarter, around their guildhall, where they frequently assembled to discuss their common interests, to inquire into the observance of the statutes, or share in the joys of large and fraternal banquets. The type and image of the guild was the Christian family. They selected their own officers, who disposed of masterships, delivered patents, collected fees, visited the workshops, and imposed necessary fines. Those chosen by the guilds had to accept the office or pay a heavy fine. All disputes among the members were settled by the guilds, and not in court. The expenses of the guilds were provided for by entrance fees, regular contributions, and legacies. Each craft was independent and regulated its own affairs. The king's license was not necessary for the foundation of a guild. Indeed, guilds often fought kings and held them responsible for wrongs inflicted on their fellows. The by-laws of all the guilds breathe the spirit of reverence for law and of love of liberty. No ordinance could be made against the common law; the liberties of city and town were to be upheld; rebels against the law were expelled from the guild. Nearly every single guild was incorporated and subject to a uniform principle of government. The charter, with constitution and by-laws, had to be submitted to city and town authorities for approval.

It was the religion of Jesus Christ, as taught by the Catholic Church, that held the members of these various associations together in the spirit of brotherly love and in the sure hope of an eternal reward. Their essential nature is pointed out by the great Archbishop Hincmar as the *obsequium religionis*, which means prayer coupled with every exercise of charity. The purpose of divine service and prayer stands out prominently as the chief object of brotherhood. The guilds were under the special protection of popes and bishops, and enjoyed many spiritual privileges which were highly prized in the ages of faith.

The number of guilds was very large. At the beginning of the sixteenth century there were thirty thousand such organ-

izations spread over England, most of them well endowed with lands and houses. There were eighty in the city of Cologne in Germany, seventy at Lubeck, and over a hundred at Hamburg.

"The guild," as Brentano remarks, "stood like a loving mother, providing and assisting, at the side of her sons in every circumstance of life, cared for her children even after death; and the ordinances as to this last act breathe the same spirit of equality among her sons on which all her regulations were founded, and which constituted her strength. In cases of insolvency at death, the friends of poor members were to be equally respected with those of the rich." This reads like a romance in these days of greed and selfishness, but we must remember that religion had so permeated every feature of social and domestic life that all the guilds of craftsmen and merchants appear as so many religious confraternities. One of the first requisites, in fact the essential condition for the formation of a guild, was that they find a priest, "holy and learned," to act as their chaplain, in conducting special services for them and saying Mass for the living and dead members. His salary was determined at the outset and faithfully paid by the members. "In this respect," remarks Brentano, "the craft guilds of all countries were alike; and in reading their statutes one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. All had particular saints for their patrons, after whom the society was frequently called; and, when it was possible, they chose one who had some relation to their trade. They founded Masses, altars and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. We find also innumerable ordinances as to the support of the sick and poor; and to afford a settled asylum for distress, the London guilds early built dwellings near their halls." Such a condition of things ought to meet the unqualified approbation of Carroll D. Wright, who maintains that "an ideal state of society is to be found only when religious elements predominate."[4]

The Corpus Christi procession gave ample opportunity for the display of liveries, banners, insignia and emblems of the various guilds. It was, however, chiefly a religious act, a solemn and

[4] Some Ethical Phases of the Labor Question.

public profession of Catholic faith in the Real Presence of Christ in the Holy Eucharist, as it may still be witnessed every year in Catholic cities, such as Vienna and others of the Old World.

The patronal feasts of the guilds were days of great rejoicing and display. Gorgeous processions in picturesque and costly robes, with lights and flowers and music, moved in perfect order, gaily, through the streets and delighted the hearts of young and old. All was religious. "Each guild's first steps were bent toward their church, where Solemn High Mass was chanted; thence went all the brotherhood to their hall for the festive dinner. The procession on the occasion and other amusements so dear to Englishmen, when their country was "Merrie England," were meant to be edifying and instructive; and helped religion to make her children both good and happy, through even their recreations. . . . . Through such means, not only were the working-classes furnished with needful relaxation, but their very merry-making instructed while it diverted them."[5]

Public dinners, with music and song, at which all the guildmen assisted with wives or sweethearts, would follow the religious ceremonies. After dinner, theatrical representations of a semi-religious nature would amuse and instruct young and old. Thus both soul and body were regaled at the patronal feasts. It is true that feasting and drinking sometimes gave occasion to ecclesiastical interference, but a natural readiness to submit to and obey would prevent a universal abuse of the good things.

Nor were educational facilities lacking for the children of the guildmen, and out of the common treasury many colleges and schools were founded and supported. The constitutions and by-laws of the guilds of all countries were fundamentally the same. They were inspired and carried into effect by that Holy Church which all the nations of Europe venerated and loved as their common mother. "If a brother falls into poverty, if he incurs loss by fire or shipwreck, if illness or mutilation renders him unable to work, the brothers contribute to his assistance. If a brother finds another in danger of life on sea or in captivity, he is bound to rescue him, even at the sacrifice of a part of his own goods; for which, however, he receives compensation from the brother

[5] *The Church of Our Father*, by Canon Rock, vol. ii, p. 418.

assisted, or from the community. English guilds' statutes frequently mention loans to be given to brothers carrying on trade, often with no other condition than the repayment of it when it should be no longer needed. The sick brother found in his guild aid and attendance; the dead was buried; for his soul prayers were offered, and services performed; and not infrequently the guild gave a dowry to his poor orphan daughters. The numerous provisions as to the poor, as to pilgrims, and other helpless people, in the statutes of English guilds, prove that non-members in want found help from them as well."[6]

The duties of the guild-brothers consisted chiefly in the exercise of the corporal works of mercy. The principles and motives of the association were Christian charity, and not, like the beneficial organizations of our own day, personal gain and profit. It was something higher than material gain and personal advancement that led men into these associations. It was a lively faith and an ardent desire for the practice of Christian virtue, or, as an ancient guild of Exeter in England put it to its members, that they thus collected in assembly "for the love of God, and for our souls' need, both to our health of life here, and to the after days which we desire for ourselves by God's doom."

One of the principal objects of the craft-guilds relating to the temporal welfare of its members, was to render them secure in the independent earning of their living by means of their trade. Freedom of trade was stoutly opposed by legal enactments. All artificers and craftsmen had to choose their trade or craft, and after having chosen it, they could not use another. Legal provision was made to enable every one with a small capital to earn his daily bread in his trade, without fear or danger of being "run out of business" by a wily neighbor. This became a live principle in all the craft guilds of the Middle Ages. We find it put into form and shape in the so-called "Secular Reformation" of Emperor Sigismund, issued in the year 1434. Herein the ancient law is reinforced, prohibiting that one person carry on more trades than belong to him: "Will you hear what is ordained by imperial law? Our forefathers have not been fools. The crafts have been devised for this purpose, that everybody by them should earn his

[6] *On the History and Development of Guilds*, p. 39.

daily bread, and nobody shall interfere with the craft of another. By this the world gets rid of its misery, and everyone may find his livelihood. If there be one who is a wineman, he shall have to do with his wine trade, and shall not practise another thing besides. Is he a baker, the same, etc., no craft excepted. And it is to be prevented on imperial command, and to be fined with forty marks of gold, where it is heard that the imperial towns do not attend to this, that nobody of any trade whatever shall interfere with the craft of another."

The relations between masters and workmen were regulated by law. Incipient disputes and difficulties were settled by the warder of the guild as the deciding authorities. If a master failed to pay his workman the lawful wages, he had to stop working at his trade until he discharged his debt. On the other hand, "if any serving man shall conduct himself in any other manner than properly toward his master, and act rebelliously toward him, no one of the trade shall set him to work until he shall have made amends before the mayor and aldermen, and before them such misprision shall be redeemed."[7] The Tailors' Guild of Vienna had this rule, that "no workman shall be allowed to leave his master fourteen days before a festival," generally at a time when there would be the greatest demand for work.

The ordinances of the guilds for the regulation of wages were supported by State law. Winter wages were lower than those paid in summer. A certain rate of wages was fixed in all the departments of industry. Nor was this considered to be an undue interference of the State in the Middle Ages; for the State's first duty consisted in protecting the weak against the strong, the poor against the rich. People believed not only in certain rights and privileges, but also in duties and obligations of individuals toward society. Every attempt to oppress or even to take unseemly advantage of the temporary distress of another was looked upon as usury and severely condemned. The rich who paid higher wages than the statute allowed and thus raised the rate of wages and who thereby prevented poorer men from having laborers, were punished. When in the year 1362, a destructive storm in London caused great havoc to the roofs of houses, a royal order decreed

[7] Riley's Memorials.

that "materials for roofing, and the wages of tilers, shall not be enhanced by the reason of the damage done by the tempest."

The guild men were taught to look upon work as a sacred trust, a holy function, the complement of prayer, and the foundation of a virtuous life. Before their eyes were the luminous examples of those blessed toilers, the saints of God, whom they represented with the implements of the various trades; thus the Blessed Virgin Mary was represented as busy at the spinning wheel, and her holy spouse, St. Joseph, with hammer and saw. As every member of the guild had to be of legitimate birth and of an unblemished and spotless reputation, so his work was to be solid and faultless as the manifestation of his character. Sham and deceit were universally despised, and legal penalties were inflicted on work of inferior quality. To prevent fraud and deception, all trades were under the close inspection of the guild warders and local authorities. Thus the jewelry business, which presented a special temptation to cheating, was kept under vigilant eyes. To check the deceits which had crept into the jewelry trade, an Act was passed in 1403, providing that, "Whereas many artificers, imagining to deceive the common people, do daily make brooches, rings, beads, candlesticks, hilts, sword-pommels, powder boxes, of copper and lead, like to gold and silver," a penalty is decreed on those who pass for gold and silver what is but copper and lead. A man should see whereof a thing is made "for to eschew deceit." In their anxiety to secure the production of solid articles, silk was allowed to be imported into England only as raw material, because of its being in foreign lands "falsely and deceitfully wrought." Worsted goods were considered false work and false stuff, not being exclusively of real wool; for persons purchased goods "trusting that it shall be within as it showeth without, where of truth it is the contrary."

The same strict supervision was exercised over food and provisions. Butchers and bakers were severely punished if they asked unfair prices or sold bad meat or bread. In some parts of Germany dishonest bakers, when caught, would publicly be placed in a basket attached to a long pole, and dipped in a puddle. The Bakers' Guild of Winchester ordained, that the bread should be white and well baked; each loaf should be of

full weight, under penalties according to the lack of weight. Bread could not be fetched from the baker's before noon. Every baker had to put his seal on every loaf, so that he could not disown it if it was not good. Every product from the hand of a member of a guild was to be perfect, "for the honor of God and the welfare of man." To insure the good qualities of their wares, men were not to work at night by candle-light, but only in full day-light. The vacation days of the guild brothers were many, and their hours of work were comparatively short, so as to give them plenty of time to attend to their many religious and domestic duties. Thus the weavers of London were forbidden to work between Christmas and Candlemas Day (from December 25th to February 2d). The cutlers of Hallamshire were not allowed to work from August 8th to September 5th, nor from Christmas to January 23d.

Every trade was divided into three classes: masters, companions (or journeymen), and apprentices. Apprenticeship lasted from two to seven years, and began between the ages of twelve and seventeen. A master was allowed only one apprentice besides his son; an exception was made in favor of butchers and bakers, who were allowed an unlimited number of apprentices. The admission of an apprentice was surrounded with impressive ceremonies; it took place in the town hall, in solemn session of the guild, and in presence of the town authorities. The apprentice was solemnly placed under the master's care, and thereby became a member of his family. The master stood to him in the place of father, and watched over his morals as well as over his work.

The nomination of a journeyman or companion was the next important event in the guildman's life, and followed the expiration of the term of a satisfactory apprenticeship. He reached the highest point of honor at his installation as a master. The journeyman who desired to become a master had to undergo a most trying ordeal: under the supervision of a competent judge, chosen by the guild, he had to produce his masterpiece, a faultless piece of workmanship.

Of all the guilds, it appears, the Weaver's Guild enjoyed the greatest honor and independence; its members distinguished themselves, especially in Flanders and Brabant, by wealth and

self-respect, and stood at the head of all other craftsmen. The other guilds were modelled after theirs.

The continual intercourse between the towns of the several trading countries, maintained chiefly through the so-called Hanse Towns, produced a general similarity in the development of the social order. It is not surprising, therefore, that the same religious fervor and spirit of charity are found in all the guilds of Europe. The same anxious solicitude for the repose of the faithful departed—hence the many Masses and constant almsgiving "for the soul and sake of the dead"—and the same helping endeavor for the widows and orphans characterize the guilds of all nations. Dowries were frequently given by the guilds to poor girls so as to enable them to become nuns or to marry. Thus a guild of London had this provision: "If any good girl of the guild, of marriageable age, cannot have the means found by her father, either to go into a convent or to marry, whichever she wishes to do; friendly and right help shall be given to her, out of our means and our common chest, towards enabling her to do whichever of the two she wishes to do." A similar ordinance is made by the Guild of Berwick-upon-Tweed: "If any brother die, leaving a daughter true and worthy and of good repute, but undowered, the guild shall find her a dower, either on marriage or on going into a religious institution."

Owing to the flourishing condition of the guilds, trade in all its various branches and products reached, particularly in Germany and England, a degree of perfection which it has not attained since the days of the Protestant Reformation. In many monasteries, architects, painters, and brass founders were living and working in large numbers. The religious calm and serenity which reigned in these holy places added to the serenity of existence and lent a cheerful energy and indomitable perseverance to the work of the artisan. The Church employed large numbers of artists and mechanics in the construction of her magnificent churches, schools, and monasteries. The bishops of the Middle Ages were the chief patrons of architects and builders, and the trowel was significantly placed into their coat of arms. The episcopal cities were the most prosperous. Fairs and markets, held around the grand cathedrals in connection with Church festivals

(frequently on the anniversary of the dedication of the churches, hence the word *Kermess* or *Kirchweihe*), gave a great impetus to trade and manufacture.

Toulmin Smith, after a careful examination of the statutes of English guilds, sums up for us their history, and points out how the ancient principle of association, for several centuries, had been an essential part of the social life of England, and that it had always worked well until they were forcibly meddled with. He believed that if the spirit in which those early fathers met together, prayed together, aided one another, their faith in law-abidingness and liberty, and their charity, could be shown to their brothers and sisters of these later days, it would not only bring closer to the present the hearts and hands of the past with profit to themselves, but that the work would also, by example, give invaluable hints to sincere men and workers now.[8]

Commerce.

In pre-Reformation times agriculture was held in the highest popular esteem; next to it came handicraft. Commerce came last and lowest in public estimation. Commerce, it was said, could not enrich the nation; for it only transferred goods from one hand to another, and what the merchants gained was at the cost of the people. The celebrated scholar of Rotterdam, Erasmus, did not speak in eulogistic terms of the merchants of his time: "Merchants are the vilest and most contemptible men; they lie, cheat, steal, and impose upon others."

But with the growth of industry commerce began to thrive and at the close of the fifteenth century we notice, with industrial prosperity, everywhere the signs of commercial opulence. The fishing trade and the coal trade developed considerably, and added to the national prosperity of England, while individuals rose from lowest conditions of life to immense wealth. Wool became the chief commodity and principal article of commerce in England. English wool was of the finest quality, and superior to any produced on the Continent. It was frequently exported into Flanders and Spain, to be sent back after it had been manufactured into cloth. The demand for wool exceeded the supply. It was on account

[8] *English Guilds*, from Original MSS., London, 1870.

of the increasing value of wool that much arable land was converted into pasture; the raising of sheep became more profitable than the cultivation of corn and grain. Still there remained an abundance of cereals, and enough to supply foreign markets.

Germany, so rich in mines, was the Mexico and Peru of Europe. Some of the German cities carried on a European commerce. Nuremberg, a beehive of industry, sent abroad everywhere its almost priceless works in gold, silver, copper, bronze, stone, and wood. In 1458 Æneas Sylvius, afterwards Pope Pius II, wrote: "We proclaim it aloud, Germany has never been richer or more prosperous than to-day. The German nation takes the lead of all others in wealth and power. The houses of the burghers of Vienna are roomy and richly decorated, built of freestone, with high, stately façades, painted within and without; they look like palaces of princes."

Christianity, as represented by the Catholic Church, always demands justice in commerce; it ever condemns usury, as diametrically opposed to justice. An universal delicacy in dealing justly with one's neighbor was manifest in pre-Reformation times, sometimes to such extent as to look unfavorably, and even condemningly, on the lending of money on interest. Under Henry VII, an act of parliament was passed "against usury," which then meant and was explained against all lending of money on interest. Janssen explains in his *History of the German People* how this fine sense of justice became prevalent in those ages: The ecclesiastical law[9] insisted that no interest should ever be exacted from those in need, to whom money was lent as a help in immediate want; such exaction was considered disgraceful trading on the necessity of a fellow creature, and covetous appropriation of what belonged to another. This moral and religious code obtained judicial sanction from the State in the Middle Ages as being the embodiment of the Christian order of society; the ecclesiastical law against interest was treated as secular law, and ruled in the civil as well as in the Church courts of justice.

In the fifteeenth century, impoverished Italians fell into the hands of Jews and unscrupulous Christians who lent money at

[9] Usura est, ubi amplius requiritur, quod datur. *Corp. Iuris Can.*, C. 19, X *de usura*, 519.

an exorbitant interest. Poor Franciscan Friars then collected a large sum of alms, opened a bank, and rescued the people from the fangs of usurers by lending out money on very little or no interest. This is the origin of the famous *Monts-de-Piété*. Disappointed Jews tried to crush this charitable undertaking, but the Church threw her protecting mantle over it and caused it to prosper.

To buy up commodities with a view of selling them again at a higher price, was considered the worst form of usury. "Whosoever buys up corn, meat, and wine," Trithemius says, "in order to drive up the price and to amass money at the cost of others, is, according to the laws of the Church, no better than a common criminal." Canon law forbade the arbitrary raising of the price of food and other commodities, and required the fixing of the right prices and the just wages for labor. Janssen justly concludes: "It was the casting aside of those principles that caused the ruin of the working classes and the rise of the proletariate of later times."

No wonder that non-Catholic writers have found themselves compelled to extol this phase of the social order in the Middle Ages. They marvel at the almost universal content of the working people and at the harmony and peaceful interchange of the different classes of society, and when reflecting on the chaotic condition that followed the outburst of the sixteenth century and the social unrest and dissatisfaction of modern times, they then in mournful remembrance bestow unstinted praise on the days of guild-life. "How beneficial," the Protestant Novalis says, "how well adapted to the exigencies of human nature, were these religious institutions, is proved by the vigorous expansion of all human energies; by the harmonious development of all moral and intellectual faculties which they promoted; by the prodigious height which individuals attained to in every department of art and science, and by the universally prosperous condition of trade, whether in intellectual or material merchandise, throughout the whole extent of Europe, and even to the remotest India. A vital Christianity was the old Catholic faith. Its all-presence in life, its profound humanity, the indissolubility of its marriages, its adaptation to human wants, its joy in voluntary poverty, obedience

and fidelity—as these are the primary traits of its institutions, so they undeniably stamp it as a genuine religion.[10]

After the Protestant Reformation.

The great Spanish philosopher Balmes describes the condition of Europe before the religious revolt as most prosperous: "Europe everywhere displayed extreme activity; a spirit of enterprise was developed in all hearts; the hour had come when the nations of Europe were about to see open before them a new horizon of power and grandeur, the limits whereof were invisible to the eye."[11]

But dark clouds were steadily gathering, and soon covered that "new horizon" with a pall of nameless distress. The hour had come when "the wild boar" entered the blossoming vineyard of Christian civilization and caused indescribable havoc in God's plantation. A priest lifted his hand against the Church that had educated him, and raised him to the sacerdotal dignity, after he had vowed obedience to her. The blow he dealt did not bring about the death of the Church, for she is immortal; but it fell upon the nations of Europe, and opened an ugly gash from which their life-blood has been ebbing away ever since, and which will not close until their return to the unity of faith.

It is only of late years that the history of the Protestant Reformation is generally being studied from original sources, and that the so-called Reformers, divested of their fictitious greatness and fabulous heroism, are permitted to appear in their own apparel and speak in their own language. Martin Luther is no longer, in the eyes of scholars and solid historians, the "sublime hero" and "saintly reformer;" his name will no longer be handed down to generations, except as a name of infamy and dishonor. Luther was not a reformer, but a wanton rebel, and the father of a fatal revolution. In the place of the spiritual hierarchy instituted by Christ, he put intellectual anarchy. Under the pretence of seeking freedom, men were induced to renounce allegiance to a divinely constituted authority, and to accept the opinions of the Reformers. Reason had as little to do with the

[10] Cf. *Dublin Review*, vol. iii.

[11] Protestantism Compared with Catholicity.

Reformation as liberty. Wherefore Laurent remarks: "Protestantism ends with the denial not only of liberty, but also of reason."

Luther's teaching had a calamitous effect even upon the material condition of the German people, inasmuch as it rudely overturned the established social order. It consummated the degradation of the free peasant to the condition of the serf; it destroyed, or reduced to a mere shadow of their former selves, the innumerable guilds, by removing the old Church influence which gave them life and stability, and prevented their becoming selfish trade monopolies; it broke up the entire German society by weakening the religious belief, and brought about the almost indescribable immorality and dissoluteness of the people in the middle and second half of the sixteenth century, which only found a parallel in the nigh complete disappearance of all true intellectual and artistic activity.[12]

Luther was anything but a liberator of the poor from the tyranny of the mighty. He was ever on the side of power and wealth. In 1898, Professor Harnack said at the Evangelical Social Congress in Berlin, that the founder of Protestantism had neither eye nor heart for the social improvement of his time. Indeed, Luther taught the most slavish doctrine of submission to the powerful, even "against knowledge and reason." He maintained that the abolition of slavery would be against the Gospel. He caused the riotous and bloody revolt of the country people in 1525, known as the Peasants' War. He openly incited the peasants into rebellion, but when he saw the enormity of the crimes committed under the sanction of his "new Gospel," he became the apostle of despotism, and preached the slaughter of the poor deluded peasants: "Prick! Strike! Strangle, whosoever is able to! Well for thee if thou shouldst die doing so; for a happier death thou couldst not obtain."[13]

After the Peasants' War, Germany presented a most dismal appearance. Over one thousand convents and castles lay in ashes; hundreds of hamlets had been burned to the ground; the fields were uncultivated, the ploughing utensils stolen, the cattle killed

[12] Cf. *Westminster Review*, January, 1884.

[13] *Sämmtliche Werke*. Vol. 24.

or carried away. The widows and orphans of more than one hundred and fifty thousand slain peasants were living in deepest misery. These were some of the fruits of Luther's preaching of which he seemed to boast: "I, Martin Luther, have slain all the peasants in the insurrection because I commanded them to be killed; their blood is upon my head. But I put it upon the Lord God, by whose command I spoke."[14]

Without a true conception of Luther's character and work, no one can form a correct estimate of the virulent nature and tragic importance of the so-called Reformation. The same is to be said of his fellow reformers: they were mischievous enemies of the people and the fiery propagators of despotism and absolutism. That lofty spirit of Christian democracy and popular liberties which flourished in the Middle Ages perished with them. "We have to keep the people in poverty, so that they may remain in subjection and obedience," Calvin says; and they are hard words in the mouth of one who claimed to bring liberty and prosperity to millions. In Geneva, he organized a reign of terror, and wherever his doctrine was accepted, people fell into a state of barbarism. During the two centuries in which Scotland bore the yoke of Calvinism, it was the poorest and most uncivilized country of Europe.

The disciples of the "Reformers" did not seek the good of the Church, but Church goods; they hungered and thirsted not after justice and purity, but after silver and gold. The petty rulers saw in the Reformation only an opportunity of increasing their own lands and revenues by seizing those of the Church. Zeal for religion was a plausible excuse for spoliation. "There is something unspeakably revolting to the human mind in the combination of petty dominion and boundless tyranny; but never did it assume a more odious form than when religion became the sport of such men's caprices. The people had so little to do with the movement that they may be said not to have comprehended its purport."[15]

Protestantism is, in its very essence, revolutionary: it is a protest of individual reason against divine authority as represented

[14] *L. c.*, vol. 59.

[15] *The Edinburgh Review*, October, 1880.

by the Church of Christ. Is is the religion of individualism and as such prepares the way for socialism and anarchism. Rodbertus, one of the greatest national economists of Germany, confesses this truth when he writes: "Not individualism, but socialism closes the series of emancipations which began with the Reformation. Socialism gives individualism its final sanction." The Reformation was in fact a sinister emancipation: it unloosened the beast in man; it appealed to all that is low and degrading in human nature; it renounced obedience to God, and put man in His place. All modern uprisings against lawful authority; all rebellion of the public mind against the Divinity and the Church of the Incarnate Word are traceable to the Protestant Reformation as the prolific mother of spiritual and social anarchy.

A great English historian and philosopher corroborates these statements. Buckle, in the first volume of his *History of Civilization*, remarks: "The Reformation being an uprising of the human mind, was essentially a rebellious movement, and thus increasing the insubordination of men, sowed in the sixteenth century, the seeds of those great political revolutions which, in the seventeenth century, are noticeable in nearly every part of Europe. . . . Whatever the prejudices of some may suggest, it will be admitted by all unbiassed judges, that the Protestant Reformation was neither more nor less than an open rebellion. . . . That same right of private judgment, which the early reformers had loudly proclaimed, was now pushed to an extent fatal to those who opposed it." This it was which, carried into politics, overturned the government, and carried into religion, upset the Church. Professor Laurent, of Ghent, who has never been accused of any love for the Catholic Church, says:

"The Reformation is a revolution, and every revolution brings misfortunes and ruins without number. The Reformation, more than any other revolution, was accompanied by blood and devastation; in France, the civil war and the terrible massacre of St. Bartholomew; in England, the scaffold permanently erected by the conqueror against the conquered; in Germany the Thirty Years' War that put back civilization for a century; everywhere disunion and hatred, dividing Christians among themselves up to the present day." [16]

[15] F. Laurent, *Études dans l'histoire de l'Humanité*, vol. viii.

What Erasmus said of the effect of the "Reformed Religion" on literature, "Ubi regnat Lutheranismus, ibi litterarum est interitus," is equally true of the social condition.

Janssen gives a sad and ugly picture of the decadence of social and moral life in Germany from 1520 to 1570. He has proved beyond doubt, by an accumulation of historical facts, that the Reformation was principally a social and economic revolution, the rising of the rich against the poor, the violent seizure of the funds left by the generosity of centuries for the benefit of the needy, and the instruction of the ignorant, the suppression of hospitals, asylums and schools created by a lively faith.

For England, William Cobbett, in his *History of the Protestant Reformation*, proves that the Reformation was "a devastation of England, which was at the time when this event took place, the happiest country, perhaps, that the world had ever seen;" he shows how the Reformation "marched on plundering, devastating, and inflicting torments on the people, and shedding their innocent blood;" and he presents to "all sensible and just Englishmen" a list of abbeys, priories, nunneries, hospitals and other religious foundations confiscated by the Reformers, who brought to England the misery of pauperism "in exchange for the ease and happiness and harmony and Christian charity enjoyed so abundantly and for so many ages" by Catholic England; and he maintains that "the Reformation is the cause of misery, mendicity, nakedness, famine and the endless list of woes which we see and which stun our ears. England celebrated, when it was Catholic, as the land of hospitality, generosity, comfort, opulence and serenity, has become, under the Protestant yoke, the theatre of cold egotism, of the labor of the beasts of burden, of extreme misery and rapacity."

One of the best writers on the economic history of England, Thorold Rogers, who has never been suspected of any admiration for the Catholic Church, says in his *History of Agriculture*: "Since the Reformation a conspiracy, concocted by law and carried out by parties interested in its success, was entered into to cheat the Englishman of his wages, to deprive him of the means of providing for old age . . . and to degrade him into irreparable poverty." He points to the guilds of the Middle Ages

which obviated pauperism: "They assisted in steadying the price of labor, and formed a permanent centre for those associations which filled the function that in more recent times trade unions have striven to satisfy." "The shameless confiscation of the entire property of the Craft Guilds is one of the worst kinds of wanton plunder in European history, perpetrated under Henry VIII and Edward VI to fill the royal purse, brought untold misery to the masses of the working people."

"Merrie England" died with the departure of the olden religion; the working people, once so proud and noble, entered into a dreary servitude. One instance from London to show how desolate and hard became the lot of apprentices who enjoyed such paternal care and protection in the Catholic guilds. When Cromwell had abolished the feasts of Christmas, Easter and Whitsuntide and other festivals commonly called holidays, "as tending towards superstition," and had introduced the strict puritanical observation of Sunday, the apprentices, who by this "were not only deprived of the benefit of visiting their friends and kindred," but of the necessary recreation, petitioned Parliament in 1646 for the appointment by law of one day in every month for these purposes; and Parliament thereupon set apart for them the second Tuesday in every month.

No sooner was the beneficent influence of the Church withdrawn from the craftsmen by the disestablishment of the guilds than they sank into disorder and weakness. Their isolated way of working left them to the hardness of grasping men.

"But," as Brentano remarks, "when the zeal against everything connected with Catholicity, influenced by the Reformation, had cooled down a little, the old associates felt painfully the want of their former convivial gatherings. Guilds were therefore reëstablished for social purposes, and from this probably originated our clubs and casinos of to-day. Of the essential nature of the old guilds there is, however, no other trace to be found in these modern representatives."

Are our modern trades unions the lawful successors of the old guilds? They may be their dwarfed, legitimate heirs; but they are only lopsided representatives of the Catholic guilds. Trade unionism is essentially different from the ancient guild sys-

tem. The master craftsman of the guild owned all: tools, raw material, workshop and product. The modern workman owns nothing of the machinery, raw material, or finished product: the former master has become a machine tender.

Shall the past come back? Will the guilds be revived? Pope Leo XIII pleaded for their return, but under a modified form: "Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and of more numerous requirements in daily life." The guilds as they existed in the Middle Ages cannot be called back. Conditions under which a simplicity of industry could be carried on have entirely changed. Above all, the soul, the life of the ancient guild, has left the body of our working-classes: the one common faith in and an unquestioned obedience to Holy Mother Church are missing. We must look elsewhere for social reform in modern times.

WILLIAM STANG.

Providence, R. I.

IMMACULATA.

The Angels' Hymn.

WE, elder Sons of God, looked on with awe,
When spake Creating Might:
"Let worlds be made," and worlds were made. We saw
The swift-sprung light
Of flaming suns obey harmonious law,
Which swayed ten thousand spheres that whirled in orbits bright.

One world spun there enrobed in surging seas,
On which, with wings outspread,
The Spirit, brooding, moved: by whose decrees
The waters fled,
And dry land rose, where man, who sought to please
Through love his Maker, dwelt and ruled o'er all as head.

In God's own light of innocence and love
Was clad the smiling earth;
Sin's curse fell: then that light withdrew above.
Each human birth
Thenceforth was dark and stained—the Heavenly Dove,
Who yearned to save men, found of hope and grace sad dearth.

We longed to see of all that ill surcease,
To see sin pass for aye;
And, as we hymned God's holiness and peace
Joyous alway,
Lo, broke the Heaven-sent dawn of earth's release,
And glorious shone a star, the harbinger of day—

A maid, conceived immaculate, in grace
Surpassing Seraphs pure,
Through whom should come unto man's wounded race,
That seemed past cure,
The promised Saviour. We before God's Face
Exulted in her birth, whence sprung Redemption sure.

MICHAEL WATSON, S.J.

Melbourne, Australia.

"THE ECCLESIASTICAL REVIEW" AT THE OPENING OF THE NEW YEAR.

With the next number THE ECCLESIASTICAL REVIEW begins its thirtieth (XXX) volume. Those readers who have secured the *Index* for the first twenty-five volumes can form some estimate of the wide range of information that is offered here to serve priest and pastor as an encyclopædia of ecclesiastical science and discipline.

Looking rapidly back over the work thus far accomplished we have little to regret, unless it be the lack of gratitude on our part to God who made the REVIEW possible, and who prevented errors which might have caused its collapse at any time. Perhaps few of our readers can without special thought enter into the realization of those difficulties and responsibilities which are involved in the task of publishing such a magazine as ours. The character and scope of the REVIEW demand the utmost care and all-sided conscientious attention to certain needs and demands entirely separate from the field of ordinary magazine literature.

THE WRITERS.

It is not simply the difficulty of procuring writers who have the information, the judgment, the power of expression and the superior position which are looked for in those who propose to offer advice or suggestion to the clergy. The number of writers

who possess all these qualifications is limited, perhaps more limited in the United States than in the old countries where literary habit and a certain traditional discipline of mind fit men for instructing others, whilst the less stringent demands for active missionary work allow them at the same time the leisure for study and writing denied to the average priest in missionary countries like ours.

Even if the writers were always to be readily found, the task of harmonizing their views and expressions, so as to lead to some common practical result, would remain the chief duty of an editor of a magazine that does not aim at merely publishing essays and items of ecclesiastical interest, but which seeks above all to serve as an organ for harmonizing views in order that they may move to combined action in the defence of Catholic interests. This makes the contents pages of each number and of each volume not simply a record of readable papers, but also a programme, a conference in which each part illustrates and supports the other by some underlying principle pointing toward unity of action. Writers express their astonishment at times to find their articles sent back to them with complimentary phrase indicating that the writing is excellent, the topic ecclesiastical, the author respectable—but the article unsuitable. Let such writers study our contents pages, and they may understand what we find it often difficult to explain. The REVIEW is not a collection of fine compositions by priests for priests; it is a constantly active manual pursuing some definite scheme of unification, often attained by means of seemingly harsh criticism. Hence nearly all our articles, many thousands, have thus far been written by special request of the Editor, who knows just what he wants. This does not imply that a careful reader of the REVIEW who proposes to write for it, may not also know what the Editor wants, and the number of those who do is happily growing, so that the excellence of our material is in a measure assured for a long time to come. And in this connection we may recall the fact that already eleven volumes have been separately published for the use of the clergy which have previously appeared as serials in our REVIEW. Books like the late Dr. Hogan's *Clerical Studies*, Dr. Sheehan's *My New Curate* and *Luke Delmege*, or Dr. MacDonald's *Symbol of the Apostles*, Fr. Mulligan's *Sick Calls*, and others of similar character, attest the fact that from a practical,

no less than from a literary point of view, THE ECCLESIASTICAL REVIEW furnishes its readers with material that acquires a permanent place on the shelves of every educated and active priest.

THE HUMOROUS SIDE.

There is, of course, as in all public work, a field for humor in the editor's estate. Not that he publishes it all—oh no; it might cost him his busy head if he did so during the lifetime of those who furnish him with the material for private enjoyment; and if it were not that our manager strongly objects to anything that may needlessly ruffle the plumage of a subscriber, we should feel inclined to give a few authenticated specimens of what is expected of us besides the editorial slaving A. M. D. G. To the latter we have of course no objection whatever, for there is a very good salary to be paid at a Bank more reliable than the fraudulent concerns which address their constant solicitations "to invest" to the young Catholic clergy. But we may keep within the just limits of giving a gentle hint to those of our readers who have been persuaded that the Editor of the REVIEW negotiates for swapping parishes by acting as secretary "at large," informing bishops in a sort of accidental way of the virtues of certain of their priests and of the mismanagement of "the other;" or that we accept tickets for fairs and euchres with the recommendation that these are to be handed to the manager of the REVIEW as payment for two years' subscription; or that we write an article about "parish enterprise," using the autobiographical notes and photograph of the young (so young) assistant as an illustration, or send it to Father Sheehan to work it up into a novel.

There are, of course, the cranks and the grumblers, and the poets with whom every editor comes in conflict. They write encyclicals by the yard, expecting the editor to publish their opinion that he has made a mistake and humbly confesses it; they give up their subscription because some sentences of an editorial might be construed into a statement that they or their friends have suffered from the effects of original sin and local climate. Sometimes a "conference" contravenes by accident some little scheme for grinding axes, and immediately demands are formulated to explain how we came by the facts and exposed them,

when in reality the case might fit a hundred localities without prejudice.

Happily all these things affect neither our liver nor our purse, and the REVIEW goes steadily on, with the approval of most excellent men, and the result that we are able continually to improve our magazine for the special benefit of the clergy.

This applies also to THE DOLPHIN, which, whilst its prospects gave us some anxiety in view of the opinion of many Philistine prophets that it could never live even one year, has done beautifully, and will do its work among the educated laity just as the REVIEW does among the Clergy. And indeed it is to the well-disposed readers of the REVIEW that we owe in large part the success of THE DOLPHIN, inasmuch as many high-minded priests not only patronized from the outset the new magazine, but recommended it to their intelligent parishioners.

OUR ADVERTISEMENTS.

As already intimated, it has been, from the very beginning of its foundation, the policy of THE ECCLESIASTICAL REVIEW to let its readers be the first to profit by its success. This has led to the constant improvement and a proportionate influence among the Clergy of all English-speaking countries on the part of our magazine. We have been able to secure, not only first-class material in the contents and "make-up" of the REVIEW, but have likewise found it possible to avoid the solicitation of indiscriminate advertising of goods, and of firms which are, on their face, of doubtful character, and which a conscientious Catholic publisher must, at all times, hesitate to recommend to his readers. On this discrimination in our advertising patronage we may justly lay stress, since it is generally supposed that a magazine depends for its support largely upon the income derived from the renting of its space to those who wish to secure attention to their business.

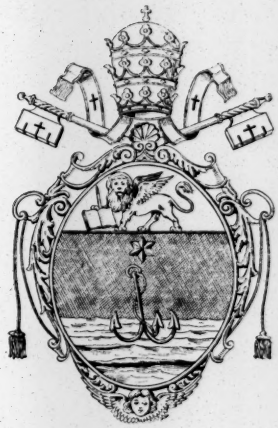
The REVIEW employs no agents to solicit advertisements, but it makes the publishing of a firm-name or business a distinct privilege which is not purchasable merely by money, but open only to persons and industries that are known or attested as reliable and respectable.

This has led to the REVIEW having patronage of a high-class

character, and a certain stability which guarantees the essential prosperity for maintaining so expensive a magazine. This prosperity we find it possible now to devote to an enterprise by which it is intended that the readers of THE ECCLESIASTICAL REVIEW are to profit exclusively.

OUR NEW HOMILETIC SUPPLEMENT.

With the first of the new year we expect to publish in conjunction with the REVIEW a periodical repertory for the preacher. The new department will contain almost exclusively original matter, and in such form that the priest who desires to use it is not bound to a given form of sermon. The verbal memorizing of another's thoughts is too often a hindrance to effective preaching, inasmuch as the mechanism is invariably apparent to any intelligent listener. The able and experienced editor of our new Homiletic Supplement, whilst he proposes to furnish abundance of material, constructed for actual use and suggestive, proposes to furnish not merely reprints of what others have preached and written, but to give also the methods of assimilating fruitful thought, by which a preacher becomes in time independent of his manuscript and increases his efficiency in pulpit eloquence by the natural conviction which must animate his expressions. The habitual practice of memorizing sermons from books is not only hurtful to the preacher because it weakens his mental energies and lessens the influence of sincerity which is so powerful a factor in delivery, but it becomes a danger that affects the preacher's influence when the sources of his borrowed eloquence happen to become known to any of his hearers. Homiletic literature occasionally falls into the hands of the laity, who read from it for their edification or for their sick as spiritual nurture on Sundays; a zealous Catholic drops into different churches on occasions of feasts or Forty Hours' Devotion in order that he may hear a good sermon, and has to listen to the same speech memorized twice or thrice in succession, so that he loses all reverence for the automatons who perform merely the functions of the modern phonograph. All this urges us to adopt methods in preparing for public speaking which evince greater independence, originality, and sincerity. And this the new *Homiletic Supplement* hopes to furnish its readers.



Analecta.

EX ACTIS PII PP. X.

Apostolic Letter of Pius X, P.M.

Addressed to their Eminences, Cardinals Vincenzo Vannutelli, Mariano Rampolla del Tindaro, Domenico Ferrata, and Giuseppe Vives.

My Lord Cardinals:

Since it is our duty to treasure in all things the teaching and example of our august predecessor, Leo XIII, of blessed memory, it becomes us especially to do so with regard to measures that tend toward the increase of faith and the preservation of pious customs. Now, the Venerable Pontiff, in view of the recurrence of the fiftieth anniversary of the dogmatic definition of the Immaculate Conception of the Blessed Virgin Mary, wishing to meet the desire of the faithful throughout the whole world by celebrating the occurrence with extraordinary solemnity, appointed in the course of last May a Commission of Cardinals who were to arrange and to direct the preparations for a worthy celebration of the auspicious event. We, filled with like sentiments of devotion toward the Blessed Virgin, and persuaded that amid the sad conditions of the present times there is no reliance

to be placed on any other resources than those of Heaven, and among these the powerful intercession of that Blessed one who has at all times been the Help of Christians, we confirm this appointment of you, Lord Cardinals, as members of the said Commission, in the assurance that your efforts will be crowned with most splendid success; with the aid, furthermore, of those excellent assistants who to their other great merits will gladly add that of placing themselves entirely at your disposal to carry out faithfully your behests.

Oh, may the Lord in this year of Jubilee hear the prayers which the faithful send up to Him through the intercession of Mary Immaculate, destined by the August Trinity to take part in all the divine mysteries of mercy and love, and constituted the dispenser of all graces!

In this dear hope we impart to you from our whole heart, my Lord Cardinals, the Apostolic Blessing.

Given at the Vatican, September 8, 1903.

E S. RITUUM CONGREGATIONE.

URBIS ET ORBIS.

I.

Adventante anno quinquagesimo ab auspicatissima die 8 Decembris anni 1854, qua in maximo Templo Vaticano de Immaculata Conceptione B. M. V. dogmatica definitio a sa. m. Pio Papa IX solemniter pronunciata fuit, ut huiusce iubilei cursus in gloriam divini nominis, in eiusdem Deiparae Virginis honorem, atque in fidei et pietatis incrementum verteret, Leo Papa XIII, nuper vita functus et felicis recordationis, Commissionem ex quibusdam E.mis Patribus Cardinalibus compositam instituit, quae fidelium cuiusque ordinis et coetus studia et opera ad hunc specialem finem dirigendo et provehendo prospiceret.

Nunc vero haec sacrorum Purpuratorum Commissio, sub novis faustisque auspiciis Sanctae Matris Ecclesiae coelesti sponso et capiti perenniter iunctae, et post brevem viduitatis luctum, altero visibili sponso et capite iucunde decoratae, communia complurium Pastorum et fidelium vota humilesque preces Apostolicae Sedi reverenter porrexit. Quas a subscripto Sacrae Rituum

Congregationis Secretario relatas Sanctissimus Dominus Noster Pius Papa X, pro eo quo erga Deiparam Virginem studio et amore flagrat, benignissime excipiens, indulsit ut, decurrente anno, a proximo die festo Immaculatae Conceptionis B. M. V. computando, die octava cuiusque mensis, vel, iustis de causis, Dominica eam immediate sequente, in Ecclesiis aut Oratoriis, ubi, approbante loci Ordinario, quaedam exercitia pietatis fiant in honorem B. M. V. Immaculatae, praeparatoria quinquagenariis solemniis enunciatae dogmaticae definitionis, unica Missa votiva, sive cum cantu sive lecta, de Ipsius SS. Virginis Immaculata Conceptione celebrari valeat, cum iisdem privilegiis quae competunt Missae votivae solemni pro re gravi et publica Ecclesiae causa, iuxta Decretum N. 3922 de Missis Votivis, 30 Iunii 1896, § 2, quaeque concessa fuere Missae Votivae de S. Corde Iesu pro prima feria VI uniuscuiusque mensis ad normam Decreti N. 3712 "Urbis et Orbis," 28 Iunii 1888, et subsequentium declarationum: ita ut huiusmodi Missa dicatur cum *Gloria* et *Credo*, et unica Oratione, et dummodo non occurrat festum duplex primae classis aut Dominica item primae classis aliquod festum eiusdem B. M. V., feria, vigilia aut octava ex privilegiatis: in quibus solummodo Commemoratio fieri poterit per Orationem Missae Votivae post Orationem Missae de die, sub unica conclusione.

Insuper eadem Sanctitas Sua, supplici postulationi plene cumulateque satisfaciens, hoc etiam liberaliter concessit, ut in praefatis Ecclesiis aut Oratoriis, praeter memoratam Missam Votivam, qualibet die octava mensis vel Dominica proxime sequente indultam, ceteris Missis tunc addi possit Commemoratio Immaculatae Conceptionis B. M. V. ad instar festi duplicis simplificati: servatis tamen in omnibus Rubricis. Contrariis non obstantibus quibuscunque. Die 14 Augusti 1903.

L. ✝ S. MARIUS *Card.* MOCENNI.
D. PANICI, *Archiep. Laodicen., S.R.C. Secret.*

II.

On September 1st of the current year the S. Congregation of Rites discussed:

(1) The concession and approbation of the Breviary offices and mention in the Martyrology of the recently declared *Irish Martyrs*.

(2) The concession and approbation of a special Office and Mass in honor of the *Patronage of St. Vincent de Paul*, Founder of the Vincentian Fathers, and of the Sisters of Charity.

(3) The concession and approbation of an Office and Mass under the Title of the *Bl. Virgin Mary, our dear Mother* (*Dulcis Matris.*)

III.

De Cantu in Missa Solemni.

Quo divini cultus decori prospiciatur et sacrae functiones recte ac rite peragantur, in dioecesi Plocensi, hodiernus Rev.mus Episcopus eiusdem dioecesis, S. R. Congregationi ea quae sequuntur, pro opportuna declaratione, humiliter exposuit, nimirum: In dioecesi Plocensi, sicut in aliis Poloniae dioecesibus, extat mos, ut in missis solemnibus, praesertim diebus per annum solemnioribus, canant *Gloria*, *Graduale*, *Credo*, et in choro super majorem Ecclesiae portam ubi organum est constituto, mulieres ac puellae, sive juvenibus et viris coniunctae, in quibus cantorum choris mixtis vocem *soprano* exequuntur puellae. Quum huiusmodi morem quaedam ephemerides polonicae defendant contra plures Archaeologiae et Liturgiae cultores qui illum improbant, quaeritur:

I. An mos supradescriptus licitus sit et conformis legi et sensui Ecclesiae?

II. Et quatenus negative ad primum, an saltem tolerari possit?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit:

"*Negative ad utrumque, et Decretum n. 3964 'De Truxillo'*[1] *17 Sept. 1897 etiam ad hunc casum extendi declaravit.*"

Atque ita rescripsit die 19 Februarii 1903.

S. *Card.* Cretoni, *S. R. C. Praefectus.*

D. Panici, *Archiep. Laodicen. Secret.*

[1] *N. B.*—Decretum 3964 De Truxillo sic se habet: Quaeritur an servari possit mos in aliquam ecclesiam, etiam Cathedralem, invectus ut mulieres ac puellae intra vel extra ambitum chori canant in missis solemnibus, praesertim diebus per annum solemnioribus? S. R. C. respondit: Invectam consuetudinem utpote Apostolicis et Ecclesiasticis praescriptionibus absonam, tamquam abusum esse prudenter et quamprimum eliminandum, cooperante clero ipsius ecclesiae curae et auctoritati Rmi. sui Ordinarii. Die 17 Sept. 1897.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

I. Apostolic Letter of Pius X confirming the appointment of the Commission of Cardinals to arrange for the suitable celebration of the fiftieth anniversary commemorating the solemn definition of the Dogma of the Immaculate Conception.

II. 1. The S. Congregation of Rites recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming year, as a preparation for the solemn celebration of the fiftieth anniversary of the Definition of the Dogma.

For this purpose the Holy Father grants the following liturgical privileges to churches and chapels in which the aforesaid devotions are held publicly on the eighth day of each month, or (wherever legitimate reasons prevent this) on the Sunday immediately following, beginning with December 8th of the current year until December 8, 1904:

That one votive Mass of the Immaculate Conception be celebrated (solemn or low), enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the first Friday of each month; that is to say, a votive Mass of the Immaculate Conception, having *Gloria* and *Credo* and *one oration* only, may be celebrated on any day except doubles of I Class, or Sunday of I Class, or a feast of the Blessed Virgin, or a privileged ferial, vigil, or octave. On these last-mentioned days to be excepted, the oration of the votive Mass is to be added to the oration of the day, under one conclusion.

Moreover, the Holy Father grants that in those churches and chapels where the aforesaid devotions are performed on the eighth day of the month (or, for good reasons, on the following Sunday), besides the one privileged Mass, a Commemoration of the Immaculate Conception may be added in the ordinary Masses,

according to the rubrics to be observed in commemorations of simplified double feasts.

2. The S. Congregation discusses the approbation of the offices of the Irish martyrs recently canonized, of the feast of the Patronage of St. Vincent de Paul, and of the office of the Bl. Virgin under the title of "Dear Mother."

3. The S. Congregation refers to a former decision which recognizes as an abuse to be prudently remedied, the custom in certain Polish Churches of permitting a mixed choir of male and female voices to sing at High Mass.

CARDINAL GIBBONS AND THE CATHOLIC UNIVERSITY.

In conjunction with the article by the Bishop of Covington, in the current number of THE ECCLESIASTICAL REVIEW, we publish the following letter on the subject of our national University, addressed to the Hierachy of the United States by the Chancellor of the University, His Eminence Cardinal Gibbons:

I would hesitate to address you this appeal in behalf of the Catholic University of America, were it not that I have been expressly requested to do so by several members of the American Hierarchy. trust that, in complying with this suggestion, I am not insisting too far on a subject which has already been brought to your attention by the recent letter of our Holy Father, in which he appointed the first Sunday of Advent, as the day on which the annual collection for the University was to be taken up in all the churches of each Diocese in this country.

This action of the Sovereign Pontiff renders more specific the decision reached by the Trustees at their meeting in April last, regarding the support and development of the University. The Trustees, according to the Constitutions granted the University by Leo XIII, are the representatives of the Bishops of the United States, and the University is placed by the same authority under the direct control and protection of the Hierarchy. It is an Institution for whose maintenance and further development we have assumed responsibilities, which we must fully discharge for the honor of the Episcopate, as well as for the reputation of the Church.

As the day appointed for the collection is at hand, I deem it my

duty, in behalf of the Trustees, to place before you the needs of the Institution, to meet which an appeal is now made to all the faithful of this country. That these needs are fully appreciated by the Holy Father is evident from the fact that one of the earliest measures of his pontificate is in favor of the University, and that his first communication to the Hierarchy of the United States expresses his concern for the welfare of this Pontifical Institution. The example which he thus gives of devotion to the interests of the Church is worthy of his exalted station, and it behooves us, in conformity with his express desire, to carry out the undertaking, which we unanimously recommended in our Plenary Council, and for which we asked and obtained the solemn approval of the Holy See.

The reigning Pontiff, no less than his illustrious predecessor, realizes keenly the necessity of so strengthening our system of Catholic education that the generosity of our people and the devotion of our clergy, in maintaining elementary and secondary schools, may reach its fitting consummation in the work of the University. It is plain that the sacrifices made in so many ways for the education of Catholic youth should not have as their final result the sending of those same young men, at the most critical period of their intellectual and moral formation, to institutions placed beyond Catholic control. On the other hand, if our schools and colleges are to serve successfully the purpose for which they have been founded, it is necessary that their teachers be fully as well prepared as the teachers in other institutions of like grade, and this preparation should be received under the salutary influence which only a well-equipped Catholic university can exert.

The generous endowment of educational institutions by non-Catholics is one of the most significant movements in our national life. That Catholics, who have contributed so freely to so many other needs of the Church, are ready, in respect of educational zeal, to rival their non-Catholic fellow-citizens, we may take as an assured fact. What is requisite to direct their generosity towards the work of higher education is clear perception of its importance and necessity.

Signal proofs of this willingness have been given already in the endowment, by individuals and by associations, of Chairs in our University, an evidence of generosity which the Holy See on various occasions has greatly approved. But, in justice to their founders and benefactors, the work which they began for the advantage of the entire Catholic body, should now be brought to completion by the united endeavor of all our people, and thus every Catholic in this country

may feel a direct and personal interest in the University, its work, and its success.

This work is of such a nature that it must progress: it cannot safely be allowed to remain stationary. The University has a plant and endowments, amounting in all to about $2,000,000, contributed by the generosity of our clergy and laity. It is now necessary that we make good what has already been done, by adding such endowments as will complete the Faculties, meet extraordinary expenses, and place the institution on a self-sustaining basis. For the Church in our country to do this would not require such an extraordinary effort. And once fully equipped, the University would be the source of blessings innumerable for ages to come to the young and vigorous Church of the United States. New demands are made each year upon the University for better equipment of the existing departments, and even for the establishment of other departments, without which the several courses of instruction must be fragmentary, and for that reason in no condition to attract the large number of students for whom they are intended. An exhibit of the financial condition of the University is now being prepared, and will, as soon as possible, be placed in the hands of the Bishops, and this will be done hereafter annually.

How much good our University may do in the future, when it is thoroughly equipped for its work, we may infer from the good which it has already done in the short period of fifteen years, despite adverse circumstances, and its unfinished condition. How much good it may do for the Church in this country, we may also infer from what the Catholic University of Louvain has done for the Catholic people of Belgium. It is admitted that it has saved that nation to the Catholic faith;—a magnificent recompense for the annual collection which the Bishops order in the interest of that great school. It is an instructive fact that the Catholic University of Louvain, notwithstanding its vast student body, and the fees thence accruing, would be unable to prosecute its work, were it not for this annual collection. Leo XIII of happy memory, has publicly registered his hope that the Catholic University of America should be to the American people what the Catholic University of Louvain is to the people of Belgium,—the bulwark of religion and the crown of our Catholic educational system.

In all earnestness, therefore, as Chancellor of our University, I make this appeal to you, and through you to our clergy and people, in order that this first recommendation of our Holy Father, Pius X, may meet with such a generous response as to prove publicly our

loyalty to the Vicar of Christ, who has asked us to make a united effort on behalf of a work which is identical with the cause of the Catholic religion in the United States, and promises so much for the welfare of Church and country.

J. CARD. GIBBONS,
Chancellor of the Catholic University of America.

CATHEDRAL RESIDENCE, BALTIMORE,
November 12, 1903.

THE CATHOLIC UNIVERSITY AND THE HIERARCHY.

The following letter of Pope Pius X to His Eminence Cardinal Gibbons has already been made known through the Catholic Press:

To Our Beloved Son, James Cardinal Gibbons, Cardinal Priest of Holy Roman Church with the title of Santa Maria in Trastevere, Archbishop of Baltimore, and Chancellor of the Catholic University at Washington.

BELOVED SON: Health and Apostolic Benediction.

The condition of the University at Washington has enlisted Our deepest sympathy and concern, inasmuch as the report recently submitted by Your Eminence deposes that its affairs are not altogether so encouraging as We could wish. It is meet that We should follow the example of Our Predecessor in the furtherance of noble projects, more especially such as are of great moment and hold out the promise of large advantage. In this spirit, We are pleased to continue, and, as far as may be, to increase in the exercise of the Apostolic office, the interest which We have ever cherished toward this distinguished American foundation. Wherefore, We learn with genuine satisfaction that the Bishops charged with the administration of this worthy institution have proposed, with the approval of all others interested in its welfare, that a collection be taken up in all the churches throughout the United States, annually for ten years, on the First Sunday of Advent, or the first convenient Sunday thereafter, with a view of enhancing the dignity and enlarging the influence of this noble seat of learning. This plan, the result of their joint deliberations, We consider most beneficial. It is, therefore, Our earnest wish and prayer that all the

Bishops of the country, as well as the faithful who have at heart the progress of learning and religion, should labor strenuously for the good of the University. That God may be pleased graciously to help this undertaking by His grace, We lovingly impart to you, and to the faithful committed to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, on the 9th day of September, 1903, the first year of Our Pontificate.

PIUS PP. X.

DOES THE TEACHING OF THE ROMAN CHURCH MAKE FOR CRUELTY?

A lengthy article (October 15th) in *The Abolitionist*, "the Journal of the British Union for the Abolition of Vivisection," criticises an editorial in the September number of the *Journal of Zoophily* by Mrs. C. E. White, in which she defends the attitude of the Catholic Church against the unjust charge that "the teaching of the Roman Church makes for cruelty." This charge the writer in *The Abolitionist* seeks to uphold on the ground that Catholic theologians teach that "animals have no rights." *If the animal has no rights*, argues the editor, *you cannot do it any wrong*. And he confidently cites a number of passages from accredited Catholic authors to enforce his plea. "If this teaching," he urges—"the teaching of the Church of Rome—be not an encouragement of cruelty to animals, we know not what is. Against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers—teaching based on the primary false statement that animals have no rights."

Now, we should hardly feel called upon to point out the fallacy of such reasoning, if the writer in question did not go a step farther in his advocacy of it, and cite Pontifical Decrees and the example of the Spanish clergy attending bull-fights and similar cruel sports in Catholic countries, to show forth the iniquitous doctrine, in the hope, as he says, that he may thereby arouse Catholics who, like Mrs. White, are in sympathy with the antivivisection movement, to bring "to bear on the Roman Church that pressure from the outraged conscience of her children which might lead to some modification, if not the removal, of this evil doctrine."

Can any educated person actually be ignorant of the fact that the doctrine which *The Abolitionist* considers as the root of all the cruelty

practised against animals, has been and is the teaching of all sane philosophers, not only since the days of Christ and in Christian lands, but also wherever, since the beginning of human society, healthy ethical principles have taken shape in the world! Surely it is the height of naïveté to make the statement that "against no other Christian Church could such demoralizing teaching be brought up from the works of its accredited teachers." If *The Abolitionist* will take the pains to examine the ethical writings of any one of the great thinkers who have laid claim to the name of Christian, he will find therein the same teaching at which he is so shocked only because he deals with his subject in the superficial manner which catches at plausible expressions to enforce certain prejudices sustained apparently by reasoning, yet in reality only by feeling.

The statement in ethical language, that animals have no rights, simply means that animals are not endowed with a rational will, for the existence and assertion of rights presuppose rational cognition directing the intelligent will toward the attainment of a definite purpose. All Christian philosophers hold that man is superior to the animal by reason of the twofold capacity of intellect and will, and, although the instinct of animals resembles these two faculties in many respects, yet they are entirely different sets of agencies. Man constitutes a separate species from the animal solely by reason of this distinction, and the first scientific authorities of our time agree that there has been thus far no conclusive demonstration that the two have ever been related more closely by any connecting link in past ages.

When men speak in a loose sense of man having duties to the animal, they mean simply that we have duties *toward*, that is, *with regard to* animals, as we have duties with regard to any object created by God for our service and benefit. There are indeed degrees in which our sense of duty to God and our fellow-man demands from us respect and conservation of the things that come to us from God or belong to our neighbor. These degrees bear a proportion to the purpose and nature of the creatures which thus serve us. We call a man barbarous or cruel who wantonly mutilates a beautiful tree or a work of art, though the objects on which he practises his vandalism have no feelings. It is the violation of man's sense of order and feeling for what is beautiful, and the outraging of the right of God's proprietorship and purpose, which we censure in these cases. But we do not argue that because a man has "no right to do these things," therefore he attacks the rights of these things. In this precise and true

sense only does Catholic doctrine maintain the absence of rights in the animal. And herein the Church is seconded by all thoughtful teachers of Christian morals. "In this special and completed sense of the term," writes Professor Noah Porter of Yale (and no one pretends that his doctrine is Roman Catholic), "animals have no right; for the reason that they are not moral, having no sense of what is due to themselves, and no capacity to appeal to the consciences of others. The claims which they make, or seem to make, are accompanied by no conscious and fervid appeal on their part to our sense of duty, or by any conviction on their part that we ought to give them what they ask for. Hence the moral weakness of their appeals, which is imperfectly supplied by the utmost of the passionate rage and brute fury with which they sometimes turn upon men who cross their wishes or disappoint their expectations." [1]

Nor is this merely the isolated teaching of professors of Christian morals who believe in the special elevation of man through the principles of Christianity. *The Abolitionist* will find it in any code of ethical or civil laws as the principle of differentiation between man and other creatures in the ethical order. No one writer on the subject of human duties ever conceived any classification in law or philosophy of duties to God, to one's fellow-man, to oneself, *and to the animals*. Admitting that the animals have feelings and suffer pain, we still draw the line between these and man when we speak of rights. It is conscience, not feeling, which argues and enforces rights. And in our very instincts of compassion we state the difference with regard even to the dead body when it comes to acting out the sense of duty. Wherever we find the corpse of a human being we bury it reverently, and this we deem a duty to man, even though he be dead. If we bury an animal, we do so perhaps from sentiment, or for sanitary reasons; we do not consider it a duty to the animal, but a duty to our neighbor.

Now all the legislation which *The Abolitionist* cites from the popes and theologians must be interpreted in this light; and any other interpretation is a violation of the rights of man. It is as unjust and odious as it is to say that the Roman Church alone teaches or encourages abominable cruelty against animals either directly or by the inferences to be drawn from her doctrine.

As for the examples drawn from bull-fights and similar sports prac-

[1] *Elements of Moral Science*, § 308.

tised in the Latin countries which have inherited Catholic doctrine, we have simply to repeat what the Church teaches, not what some of the children who belong to her practise. The practice is a remnant of that innate barbarism of human nature which makes the average child destroy everything it can lay its hands on; and if priests enjoy such sport, they thereby profess their lack of certain virtues which are expected from their profession. But the barbarism is not so uncommon, even among cultured and benevolent people. Any one who knows the Spaniard to be a much more naturally refined being than his northern neighbors are, might testify to this. The sense of cruelty has various outlets, some better veneered than others, and it is not the exclusive prerogative of people who maltreat animals, though they ought not to do so. Calumny which misrepresents the religion of a people is very cruel, more so than the scalpel of a surgeon.

For the rest, the doctrine which Mrs. White defends is, as we have said, the wisdom of the best philosophers of all ages and especially Christian nations, and quite compatible with, nay suggestive of, the utmost consideration for the feelings of the animal that serves man for his good.

GROWTH OF THE ENGLISH-SPEAKING HIERARCHY UNDER LEO XIII.

During the reign of Leo XIII the Catholic Church gained probably more important additions to its missionary field than during any previous period within a single pontiff's life time. Besides two new Patriarchates, of Alexandria and East India, there were erected ten new Archiepiscopal Sees, among which were those of Edinburgh, Scotland (March 4, 1878), and Vancouver, U. S. A. (no date, 1903).

Of the twenty-five Bishoprics which were made Archiepiscopal Sees we have among wholly or partly English-speaking countries those of—

Adelaide, Australia, May 5, 1887.
Antequera, Mexico, June 23, 1891.
Bombay, India, Oct. 2, 1893.
Brisbane, Australia, May 13, 1887.
Calcutta, India, Sept. 1, 1886.
Carthagena, Colombia (no date), 1901.
Chicago, U.S.A., Sept. 10, 1880.
Dubuque, U.S.A., June 15, 1893.
Durango, Mexico (no date), 1895.
Hobart, Tasmania, Aug. 3, 1888.
Kingston, Canada, Jan. 23, 1890.
Linares, Mexico, June 23, 1891.
Madras, India, Sept. 1, 1886.

Medellin, Colombia (no date,) 1902.
Montevideo, Uruguay, April 19, 1897.
Montreal, Canada, May 10, 1887.
Ottawa, Canada, June 8, 1886.
St. Paul, U. S. A., May 4, 1888.
Popayan, Colombia, June 20, 1900.
Rio de Janeiro, Brazil, April 27, 1892.
Wellington, New Zealand, (no date), 1887.

Of new Episcopal Sees there are one hundred and thirteen, among which are the following American, Australian, and British:

Aberdeen, Scotland, 1577, re-established March 4, 1878.
Alagoas, Brazil, July 2, 1900.
Alexandria, Canada, Jan. 21, 1890.
Allahabad, British India, Sept. 1, 1886.
Altoona, U. S. A. (no date), 1901.
Amazones, Brazil, April 27, 1892.
Argyll, Scotland, March 4, 1878.
Baker City, U. S. A. (no date), 1903.
Belleville, U. S. A., Jan. 7, 1887.
Bombay, India, Sept. 1, 1886.
Campeche, Mexico, Dec. 2, 1895.
Cheyenne, U. S. A. (no date), 1887.
Chicoutimi, Canada, May 28, 1878.
Chihuahua, Mexico, June 23, 1894.
Christchurch, New Zealand, May 5, 1887.
Saint-Cloud, U. S. A. (no date), 1889.
Colima, Mexico, Dec. 11, 1881.
Concordia, U.S.A., Aug. 2, 1887.
Cuernavaca, Mexico, June 23, 1891.
Curityba, Brazil, April 27, 1892.
Dacca, British India, Sept. 1, 1886.
Dallas, U.S.A., July 15, 1890.
Davenport, U. S. A. (no date), 1881.
Denver, U.S.A., Aug. 8, 1887.
Duluth, U.S.A., Oct. 3, 1889.
Dunkeld, Scotland, Mar. 4, 1878.
Fargo, U.S.A. (no date), 1889.
Galloway, Scotland, Mar. 4, 1878.
Geraldton, Australia, January 30, 1898.
Glasgow, Scotland, Mar. 4, 1878.
Grand Rapids, U.S.A. (no date), 1882.
Helena, U.S.A. (no date), 1884.
Ibague, Colombia, June 20, 1900.
Kansas City, U. S. A., Sept. 10, 1880.
Kombakonam, British India, Sept. 13, 1899.
Lac Sale, U. S. A., Jan. 27, 1891.
Lahore, India, Sept. 1, 1886.
Lead City, U.S.A. (no date), 1903.
Leeds, England, Dec. 20, 1878.
Lincoln, U.S.A., July 27, 1887.
Malacca, British India-China, Aug. 10, 1888.

Manchester, U. S. A. (no date), 1884.
Mangalore, India, Sept. 1, 1886.
Manizales, Central America, April 11, 1900.
Menevia, England, May 12, 1898.
Middlesborough, England, March 4, 1878.
Mismore, Australia, May 5, 1887.
Mixtecas, Mexico, April 25, 1902.
Montevideo, Uruguay, July 15, 1878.
New-Westminster, Canada, Sept. 2, 1890.
Nicolet, Canada, July 10, 1885.
Omaha, U. S. A., Oct. 2, 1885.
Parahyba, Brazil, July 27, 1892.
Pembroke, Canada, May 4, 1898.
Peterborough, Canada, July 11, 1882.
Petropolis, Brazil, May 21, 1893.
La Plata, Argentine Republic, Feb. 15, 1897.
Port-Augustus, Australia, May 5, 1887.
Portsmouth, England (no date), 1882.
Pouso-Alegre, Brazil, August 4, 1900.
Rockhampton, Australia, Dec. 29, 1882.
Sale, Australia, May 5, 1878.
Saltillo, Mexico, June 23, 1891.
Salto, Uruguay, April 14, 1897.
Sante Fe, Argentine Republic, Feb. 15, 1897.
Sinaloa, Mexico, Jan. 27, 1884.
Sioux City, U. S. A. (no date), 1902.
Sioux Falls, U. S. A., Nov. 12, 1889.
Soccoro, Colombia, March 20, 1896.
Spirito-Sancto, Brazil, Nov. 15, 1895.
Syracuse, U. S. A., Nov. 22, 1886.
Tabasco, Mexico, May 25, 1880.
Tehuantepec, Mexico, June 23, 1893.
Tepec, Mexico, June 23, 1891.
Trenton, U. S. A. (no date), 1881.
Tuxson, U. S. A., March 4, 1897.
Tucuman, Argentine Republic, Feb. 15, 1897.
Tunja, Colombia, July 20, 1880.
Valleyfield, Canada, April 5, 1892.
Wichita, U. S. A., July 28, 1887.
Wilcannia, Australia, May 5, 1887.
Winona, U. S. A., Nov. 26, 1889.
Zulia, Columbia, July 28, 1897.

THE BISHOP OF BURLINGTON ON SINGING AT FUNERALS.

In a circular recently addressed to the clergy of his diocese, Bishop Michaud, of Burlington, gives some pertinent directions to the clergy and laity regarding the observance of the regulations of the Church in the matter of excluding from the liturgical service such singing as savors of worldliness, sentimentality or personal vanity. The Bishop writes:

The question of singing in the vernacular at funerals has often been brought to the attention of the clergy. As far as we know, our clergy desire the church regulations concerning this matter to be observed strictly and to the letter. But among the laity there are many filled with vain notions not calculated to improve on Church Ritual, desiring only to have a concert or musical of their own over the dead. Frequently, too, it is the work of an over-zealous singer, who wishes for his or her own glory to acquire a little notoriety in entertaining a church audience, by throwing in here and there a piece of music more suitable for a concert hall. From continuous pressure brought on the priest, he tires in his opposition and allows the singing of hymns or songs in the vernacular. With all the authority vested in us, we forbid such abuses and direct our clergy not to allow any such in the church or in cemetery. The Roman Ritual and Gradual are complete, and need no addenda for funerals, either from us or from the people.

CAN THE ABSOLUTION FOR THE DEAD BE GIVEN ON SUNDAY?

Qu. A year ago one of our prominent parishioners died, and the funeral was for good reasons fixed for Sunday. It being the first Sunday in Advent, and there being no other Mass in the same church, I said the Mass of the day, the coffin remaining in the church during the Mass, but no other service taking place except at the grave. A brother priest suggested afterwards that I could have performed the Absolution for the Dead in black vestments immediately after the Mass. Is this permissible on Sunday?

Resp. The S. Congregation having been asked, *An fieri possit post Missam solemnem absolutio ad tumulum occurrente in die Dominica*, answered—*Negative.* (Decr. auth. 20 Mart. 1869, n. 3201.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

"Back to Christ" is the simple and clear answer which Father Godehard Geiger, O.S.B., gives to the numberless questions about social reform. And what is more surprising, it is not Christ the prophet, or Christ the conqueror of sin and death, whom the Reverend author points out as the solution of our social problems; but Christ in His poverty, and humility, and suffering. This statement may seem to be a paradox; but the sincere believer in Christ will be quite convinced by the considerations advanced in Father Geiger's pamphlet.[1]—The most effective means to bring about in ourselves this salutary return to Christ's lowliness consists in meditation and prayer. Dr. Michael Joseph Pohl, Director of the Gymnasium in Kempen, deserves our gratitude for facilitating these pious practices by issuing a new edition of the work entitled *Orationes et Meditationes de Vita Christi.*[2] The reader will understand our high esteem for the work, if he learns that it came from the pen of Thomas Hemerken of Kempen, the author of the *Following of Christ.* Those who are called to bring others back to Christ will be aided by Father Cornet's new work, entitled *Cor Iesu prædicandum;*[3] it contains forty-two treatises on the invocations in the Litany of the Sacred Heart. The author satisfies both heart and mind; the love and amiability of our Lord are the special objects of his considerations.—But not every one can meditate, nor has every one incapable of meditation the opportunity to listen to instructive sermons on the sacred person of Christ. It seems to be especially for the convenience of this class of persons that our age has produced its numerous, almost numberless, books

[1] *Zurück zu dem armen, demütigen, gekreuzigten Heiland Jesus Christus.* Ein Wort an die Priester der katholischen Kirche. Donauwörth, 1903. Auer; 8vo.; pp. 48.

[2] Freiburg: B. Herder.

[3] Cor. Iesu prædicandum seu expositio oratoria litaniarum ss. cordis Iesu; Romæ, 1903. Desclée; 8vo; pp. 512.

on the life of Christ. Some of them treat of the entire life of our Lord, while others are special treatises on some particular epochs or incidents of the same.

1. **General Lives of Christ.**—Our readers are acquainted with the fact that a certain Doctor of Divinity writes stories under the name of Ian Maclaren, and religious books under that of the Rev. John Watson. It is under this last name that he has published *The Life of the Master*.[4] The author could boast almost a year ago that thirty-two thousand copies of his theological work had been sold. Mr. Watson distinguishes four Christs: the historical Christ, the poetical Christ, the theological Christ, and the Living Christ. We cannot here enter into a minute description of each one of these Christs, partly for want of space, and partly for lack of a clear insight into the author's meaning. Suffice it to say that Dr. Watson apparently intends to portray the Living Christ; but though he professes the most profound admiration for his subject, he somehow never brings us into the presence of Jesus as God. We become acquainted with Christ's divine mission, with His human perfection, with His miracles, His inspiration, and even His resurrection from the dead; and yet Christ the God-Man is not there. Thus it comes to pass that Ian Maclaren's *Beside the Bonnie Brier Bush* is preferable to Dr. Watson's *Life of the Master*.—Another picture of Christ's human perfections has been drawn by the Rev. Jesse Bowman Young, D.D., of Cincinnati, O., in a little volume entitled *Our Lord and Master*.[5] Christ's character, we are told, blended into one the courage of the soldier, the fortitude of the martyr, the dignity of the commander, the simplicity of the child, the tenderness of womanhood, the majesty of the king. All this may go far to secure for our Lord a unique position among men, but it can never supply the lack of His Divine Nature.—The supernatural element in the life and mission of Christ is more insisted on by Mr. Frank Ballard in his pamphlet entitled *Jesus Christ, His Origin and Character*.[6] The writer is convinced that it is more difficult to explain away the divine elements in Jesus than it is to accept them. "It were a much

[4] London: Hodder and Stoughton.
[5] New York: Eaton & Mains. Pp. 99.
[6] New York: Charles Scribner's Sons. Pp. 32.

greater and more staggering miracle that the Christ of the gospels should be either a deceiver or deceived, than that He should be a worker of real miracles and a teacher of eternal truth." But granting all this, it is one thing to be the worker of real miracles, and an infinitely higher thing to be God incarnate.—Professor W. H. Bennett, D.D., publishes in *The Expositor*[7] a series of studies on *The Life of Christ According to St. Mark*. The last instalment brings us up to Mark 2 : 28, so that it would be premature to pronounce a definite opinion on the work. It is not the intention of the writer to give an adequate historical or doctrinal account of Christ. He only describes the impressions which the Gospel of St. Mark would make upon a reader who had no other source of information about Christ and His doctrine. We are quite convinced, however, that Professor Bennett's picture of these impressions is inaccurate. Thus it is the Professor and not St. Mark who suggests that on a certain evening "Jesus' powers failed Him as time went on," or that Jesus was in doubt about His mission and character; or again, that Jesus first touched the leper near Capharnaum through an impulse of generosity and then suffered something like a revulsion of feeling.—C. A. Witz-Oberlin has attempted to give us a picture of Christ according to three chapters of the Fourth Gospel.[8] He presupposes the literal authenticity of the text, and avoids critical investigations. But, from the nature of the case, the writer does not give us a complete and satisfactory picture of our Divine Master.—Equally unsatisfactory as a Life of Christ is Paul Ewald's pamphlet entitled *Der Christ und die Wissenschaft*.[9] The reader will gain a more complete insight into the writer's opinion concerning Christ's person and teaching by having recourse to his former pamphlets entitled *Religion und Christentum* and *Wer war Jesus?*

No Catholic reader will feel satisfied with any of the foregoing representations of Christ; but all of them may be called real works of piety in comparison with the Lives of Christ published by Oskar Holtzmann, Bernhard Weiss, and Konrad Furrer.

[7] August, October, 1903.

[8] *Jesus Christus nach dem Evangelium Johannis.* Exegetisch-homiletische Reden über die Worte des Herrn, Kap. 5–7. Berlin 1902, C. A. Schwetschke und Sohn; 8vo, pp. iv—238.

[9] Leipzig, 1903, A. Deichert; 8vo, pp. 45.

Holtzmann's views concerning the supernatural element in the life of Christ have changed considerably during the course of the last fifteen years. In 1888, he explained all the accounts of supernatural events as later developments growing out of the answer Jesus gave to the messengers of John the Baptist;[10] in 1901, he explained most of the Gospel miracles by means of suggestion, or allegory, so that only a few remained due to legendary development;[11] in 1903, the Professor comes to the conclusion that Jesus was subject to religious exaltation or fanaticism, so that in Him we have only another example of an oriental ecstatic.[12] —Professor Weiss pretends to consider the life of Christ from a much more conservative point of view.[13] He admits the possibility of miracles, and the historicity of the Fourth Gospel. But he denies that Christ Himself worked any so-called miracles of omnipotence; it is sufficient to grant Him the power of intercessory prayer and to admit in His case so-called miracles of providence. These latter consist in the mere coincidence of purely natural circumstances. They are no miracles at all. Finally, in spite of all his sweet words, Professor Weiss does not view Christ as God; his faith is satisfied with a purely human idea of Jesus.—Professor Furrer proposes to write with the intention of making the Christian people acquainted with the real historical Christ.[14] He writes with more plausibility than any of the preceding authors, because he is intimately acquainted with Palestine. But inspiration, and Christ's divinity, and miracles, and the whole supernatural order are simply relegated out of court. The principles of the rationalists, past and present, are faithfully adhered to throughout the Professor's lectures.—By way of transition to more conservative works, we may mention Schumacher's Life of Christ which appeared almost simultaneously in a Catholic and a Protestant edition. Philipp Schumacher is the artist who painted the series of pictures that are destined thus to find their

[10] Das Ende des jüdischen Staatswesens und die Entstehung des Christentums; Berlin, 1888; in Bernhard Stade's *Geschichte des Volkes Israel*, Bd. II, 2, pp. 560–625.

[11] *Leben Jesu*, Tübingen, 1901.

[12] *War Jesus Ekstatiker?* Tübingen, 1903. Mohr.

[13] *Leben Jesu.* Vierte Auflage, Stuttgart und Berlin, 1902.

[14] Vorträge über das Leben Jesu Christi. Zürich, 1902.

way into both Catholic and Protestant families. The Protestant edition places the Good Shepherd on the front page instead of the Good Samaritan; it gives the picture of the preaching of John the Baptist instead of the representation of the death of St. Joseph; finally, the body of Christ after the resurrection stands in the entrance to the sepulchre without the appearance of any angel, while the Catholic edition exhibits Christ's body as floating in the air, and an angel is seen. The text of the Catholic edition has been added by Prof. Joseph Schlecht, and the work has been published by the *Leogesellschaft* of Vienna. The text of the Protestant edition is the work of John Kessler, and the work has been published by Martin Oldenburg, Berlin.

Among recent conservative Lives of Christ, the works of Blanc, Schell, and Sepp, deserve special mention. F. Blanc has made the attempt, not less ambitious than hazardous, of framing the life of our Lord into an epic poem.[15] The author is an orthodox Protestant. He may, at times, go wrong in his dogmatic views, but he invariably treats the sacred persons of the gospel-history with respect and reverence. He has made a mistake, however, in the choice of his metre; though his lines be ever so smooth, the hexameter is not popular among German readers. Besides, his expression lacks the warmth and the life of the Gospels; finally, the God-Man, who ought to be the hero of the whole poem, is not brought out with sufficient prominence.—In the next place, we must mention Sepp's Life of Christ which has been completed only during the course of the past year, when its former parts had reached their fourth edition.[16] The work is full of suggestive thoughts, and will greatly assist the studious reader. Questions of topography and chronology are constantly kept in view, and the Talmudic resources are laid under due contribution. It would have been of great advantage, however, if the author had been more careful about the references to the sources of his statements. In many cases, too, the reader would be grateful to the author for more detailed proofs of his conclusions; moreover, the recent

[15] *Christus.* Episches Gedicht in 28 Gesängen; Erlangen 1900. Junge; 8vo, pp. 164.

[16] *Leben Jesu.* München-Regensburg, 1898–1902; 5 Bände; Kommissions-Verlag der Verlagsanstalt vorm. F. J. Manz.

literature on the subject has not been utilized sufficiently. But all these are minor defects; they will be pardoned without difficulty in view of the many good qualities of the venerable author's work. But Sepp's views concerning the promise and the actual grant of the primacy cannot be overlooked; nor can his animosity against the "infallibilists" be justified.—Finally, we must mention Schell's *Christus*, seeing that it is probably the most important of all recent contributions to the literature on the life of our Lord.[17] A great number of reviewers bestow unbounded praise on the work; but others point out considerable defects in the same. The author seems to have written under the influence of a double aim; he intends to refute the position taken by Harnack in his *Wesen des Christentums*, and at the same time he tries to conciliate the critics so as to win them back to Christ. Dr. Schell's intention is, therefore, praiseworthy, whatever may be said of his work. But any real friend of the sacred person of our Lord will be painfully touched by the fact that the Reverend author does not bring out Christ's Divinity more prominently. This fundamental dogma of Christianity is not, indeed, denied by Schell; it is simply kept out of sight. Besides, the author appears to maintain wrong views concerning the Gospels, the miracles of Christ, the Church, and the necessity of grace. He hesitates about the historicity of the Fourth Gospel; he does not seem to acknowledge the apologetic value of Christ's miracles; he appears to derive the need of ecclesiastical authority from the questionable principle *la médiocrité fonda l'autorité;* he barely escapes the errors of the Pelagians or the Semipelagians as to the relation of free will to the supernatural life. Finally, many passages of the work are so obscure that they must be simply riddles to the ordinary reader. Perhaps the trained theologian may succeed in guessing at the author's real meaning after scanning the same page a second and a third time.

2. Special Questions in the Life of Christ. — The virgin-birth of our Lord has been the subject of the keenest controversy for the past year. Canon Hensley Henson has written a pamphlet entitled *Sincerity and Subscription*,[18] in which he recommends a

[17] *Christus.* Das Evangelium und seine weltgeschichtliche Bedeutung. Weltgeschichte in Characterbildern; Mainz, 1903. Kirchheim.

[18] Macmillan. 1s. net.

Private Declaratory Act to all those who do not believe in Christ's virgin-birth, and are still obliged to say "I believe in . . . born of a virgin." The writer believes that "it is now admitted by all fair-minded persons that the language of the Anglican formularies cannot in all cases be pressed in an exact or literal sense." Dr. Armitage Robinson, the Dean of Westminster, has published a book on the virgin-birth, which he calls *Some Thoughts on the Incarnation*.[19] He proceeds on the principle that criticism must be met by criticism, and arrives at the conclusion that it is unscientific to admit the incarnation and deny the virgin-birth, seeing that the miracle of the virgin-birth is part of a greater miracle than itself. Dr. Hoben, of Chicago, has published a pamphlet entitled *The Virgin Birth*,[20] in which he endeavors to establish the sources we have to go upon in our study of the question. We do not vouch for the soundness of the Doctor's logic; his conclusion is certainly wrong. He believes that the doctrine of the virgin-birth is irreconcilable with the account of Christ's birth known to the author of the Fourth Gospel. Dr. Wilhelm Soltau thinks that the virgin-birth was suggested to the New Testament writers or to their sources partly by the Old Testament and partly by the myths of the Greeks and Romans. Consequently, he disbelieves the Gospel narratives concerning this miracle. His publication is known as *The Birth of Jesus Christ*.[21] Professor Lobstein disposes of Dr. Soltau and his arguments in a work entitled *The Virgin-Birth of Christ*.[22] He believes that the aversion of primitive Christianity for polytheistic paganism was too radical to allow us the assumption that Christians should have taken any belief from pagan sources. Again, if the Old Testament be made the source of the virgin-birth, then the account must have been written by Jewish Christians, and there is no likelihood that Jewish Christians ever copied any pagan myths.—No doubt, the reader remembers that we have referred him to other publications on the virgin-birth in a previous number of the REVIEW.[23]

The Expository Times[24] contains an instructive column on the question "Was Jesus Born in a Cave?" Christ's early life in His

[19] Macmillan. 1s. 6d. net.
[20] University of Chicago Press. 50 cents.
[21] A. and C. Black. 1s. 6d. net.
[22] Williams and Norgate. 3s.
[23] May, p. 585 f.
[24] May, 1903, p. 384.

family is described in the same magazine;[25] but we are sorry to say that the description is as false as it is irreverent. The influence of mountains on the life of our Lord is insisted on by Professor Ramsay in his new book *The Education of Christ: Hillside Reveries*.[26] Is it not curious that the Professor, who is otherwise an accurate historian, allows his imagination to ramble when there is question of Gospel-history? The life of prayer of our Lord has been specially dealt with by Jakob Margreth in his thoughtful work *Das Gebetsleben Jesu Christi*.[27] In the September number of *The Expository Times*[28] Professor Briggs considers again the vexed question, "When did Jesus begin His Ministry?" The June number of the same publication[29] deals with Christ's temptation in the wilderness, considering it as the temptation of Jesus as man. The writer gives us more fiction than truth.

In a former number we have considered the Abbé Loisy's views concerning the teaching of Christ. We said that the writer had made his submission to the verdict of the proper ecclesiastical authority. It is now stated on good authority that in a later letter to His Eminence the Cardinal, the Archbishop of Paris, Loisy added the declaration: *De ce qui est dans le livre même, je ne retire pas un point*.[30]—Th. Steinmann treats in general of divine revelation through Jesus Christ.[31] If we understand the involved ideas of the author aright, he simply destroys all revelation. Professor Swete contributes to *The Expositor*[32] a series of articles on "The Teaching of Christ;" he supplements this series with a paper on the "Teaching of Christ in the Gospel of St. Luke," and another on "The Teaching of Christ in the Fourth Gospel."[33] To these papers must be added an article on "The Teaching of Jesus concerning Himself," contributed by the Rev. George Jackson to *The Expository Times* for July,[34] and also a study on "Christ's Teaching about Divorce," contributed to the same magazine[35] by the Rev. W. C. Allen. The apologetic value of

[25] P. 8.
[26] Hodder and Stoughton. 2s. 6d.
[27] Münster, 1902, Aschendorff.
[28] P. 538 ff.
[29] P. 389.
[30] Cf. *Zeitschr. für kath. Theol.*, 1903, ii, p. 320.
[31] *Die geistige Offenbarung Gottes in der geschichtlichen Person Jesu.* Göttingen, 1903. Vandenhoeck und Ruprecht; 8vo, pp. viii—125.
[32] February, April, June.
[33] *The Expositor*, Aug., Oct.
[34] P. 467 ff.
[35] Oct., p. 45 ff.

the miracles of Christ is discussed by Walter R. Cassels in the October number of *The Nineteenth Century*.[36] Our readers are too well acquainted with the bravado style of the author of *Supernatural Religion* to need any further description. Professor Briggs has contributed an article on "The Twelve and the Seventy" to *The Expository Times* for October,[37] and the same magazine contains interesting papers on the Transfiguration[38] and the Lord's Supper.[39]

Passing on to the last period of our Lord's life, we find that His foreknowledge of His own death has been considered by Pfleiderer in an article contributed to the book entitled *Evolution and Theology*.[40] Prof. J. Belser has published a history of the passion and death, of the resurrection and ascension of our Lord.[41] The Rev. N. J. D. White has discussed "The Johannine View of the Crucifixion"[42] and Dr. James Denney has written a work entitled *The Death of Christ*;[43] the same author has contributed a series of articles to *The Expositor*[44] in which he studies the "Atonement and the Modern Mind." Recent contributors to *The Expository Times* have repeatedly touched upon the apologetic value of the Resurrection,[45] and the comparison between Christ and St. Paul, or rather between the teaching of Christ and that of St. Paul, has received more than its due attention.[46] But even a cursory perusal of the principal works on the life of Christ we have indicated will convince the reader that the newest is not the best. According to present appearances, it will take a long time before our well-known standard works on the life of our Lord will yield their place to new arrivals.

[36] P. 595 ff.
[37] Pp. 14 ff.
[38] Pp. 442; 462.
[39] Pp. 242; 435.
[40] Pp. 178–204; Messrs. A. and C. Black.
[41] *Die Geschichte des Leidens und Sterbens, der Auferstehung und Himmelfahrt des Herrn*; February, 1903. B. Herder; 8vo, pp. viii—524.
[42] *The Expositor*, June, p. 434 ff.
[43] The Death of Christ. Its Place and Interpretation in the New Testament; Hodder & Stoughton.
[44] August, September, October.
[45] 1903, pp. 215, 245, 433.
[46] *Jesus Christus und Paulus*. Von D. Paul Feine; Leipzig: J. C. Hinrichsche Buchhandlung; Taylor Smith: Jesus Christ and Paul; *Expository Times*, October, p. 16 ff.

Criticisms and Notes.

THE PAPAL MONARCHY FROM ST. GREGORY THE GREAT TO BONIFACE VIII. (590-1303.) By William Barry, D.D. London: T. Fisher Unwin. New York: The Macmillan Co. Pp. xxviii—435.

Dr. Barry's extensive reputation as a popular novelist made us doubtful whether we would find the less attractive, but more solid, qualities proper to the ecclesiastical historian in his contribution to Mr. Fisher Unwin's "Story of the Nations." It only needed to read a few pages for us to be agreeably undeceived. In spite of much vivid word-painting and many "purple patches," the book abounds in accurate analysis of the motives which lie behind history, in judicial summing-up of the lights and shadows of prominent persons, and in concise yet full recapitulation of the events which have changed, gradually but surely, the face of Europe at a critical epoch—the whole framed in the right spirit of philosophical detachment. Dr. Barry is neither a romanticist, who makes historical figures the veriest puppets, bending this way and that way in obedience to his imaginative fancy, with a sublime disregard for facts and things as they are; nor a controversialist[1] determined to read his own theological theories into the stubborn records of the past, unchanging as truth itself. His one concern is a presentment of actual phenomena in their relation to one another, and, by tracing their origin, growth, and consequences, he makes it his business (we may add, with conspicuous success) to interpret them rightly in their larger bearing on the development of human history, and on the evolution, in the slow but sure march of events, of civilization.

We feel that we can trust the author's inferences and deductions because we find that he is to be relied upon for his facts.[2] There has been too much "making of history" in the past by the Macaulay and Froude school of picturesque but wofully inaccurate historians, and it is a welcome sign of the times that a Catholic Doctor of Divinity

[1] For example, his treatment of the lives of such Popes as John XII, "a mediæval Elagabalus," is as unsparingly severe as that of any Protestant historian.

[2] We miss, however, a detailed treatment of the celebrated "Forged Decretals."

should set the example of writing a work on one of the most difficult and hotly debated periods of history in such a broad, fair-minded, and scrupulously honest manner that the Protestant, no less than the Catholic, reader cannot fail to be fascinated by its charm.

Dr. Barry defines his theme to be an inquiry into the causes and outcome of the clash of the three great world-facts or forces—the Roman, the Christian, the Teutonic—from which modern civilization, in all its complexity, is derived. How, in other words, did "the Pontifex Maximus, heir of old Rome and now its Christian Bishop, deal with the peoples which invaded the Western Empire?" We think that the author is inclined to exaggerate the tenacity of the Pagan religion and its virtual incorporation in the Church of the West. He rejects Tertullian's testimony as that of a fiery partisan, but does not tell us whose authority he would substitute for it. No doubt the Christian Church, like her Divine Founder, gathered into its garner every ear of wheat, wherever sown on the soil of human nature; but the "fan" also was in her hand to "thoroughly purge the floor" from all defilement of idolatry and superstition. Dr. Barry seems to admit this in one place only to deny it in another. We would like him to have laid more stress on the vital distinction between harmless titles, festivals, and rites, and those so imbued with Pagan ideas, religious and moral (one might better call them "irreligious and immoral"), as to make it impossible for a Church with any pretensions to purity of faith and sanctity of life to adopt them.

The next chapter is a singularly clear sketch, drawn by a master-hand, of the gradual development of the realization of the "privilege of Peter" from the days of the Fisherman of Galilee to those of St. Leo the Great. At first the Church of Rome was linked with its Bishop: Pope St. Soter, as late as 170 A.D., speaks as the representative of a community. Later, the Church is merged in its chief pastor. St. Cyprian, in the third century, recognizes in the Imperial City the Chair of Peter, "the root and womb of ecclesiastical unity"—and in that conception Dr. Barry rightly sees the *Magna Charta* of the Papacy. As Rome is the centre and fountain-head of secular authority, so St. Peter, living in his successors, is the first among his brethren, the veritable vicegerent of Christ.

No doubt the transference of the Roman ideas of law, order, centralization of government, to the Christian mind (to which St. Clement in the second century bears witness) was responsible in some measure for this growth in the apprehension of the prerogatives of the

Apostolic See. "Not individual genius, but an endemic 'custom of the City,'" enabled the Church of Rome at the centre of the world to grow in preëminence. "In the list of thirty-two Popes before Constantine there is only a single illustrious name, that of Clement."

Also the trend of sécular events had its influence. The abdication by the Emperors of the Imperial City, in the beginning of the fourth century, left the Popes in possession. When Constantine made over to the Papacy Rome and Italy with the Isles of the West, he virtually installed a Christian Bishop on the throne of the Cæsars. We miss in Dr. Barry's impartial summary of the causes that, humanly speaking, led to the permanent establishment of the See of Peter as the central authority of Christendom and the arbiter of its doctrinal fate, a recognition of the Divine purpose that employed human instruments to bring about a predestined end. Protestant historians like Dean Milner (quoted effectively, more than once, in support of the Catholic claims, in the present volume) are fond of asserting that the pretensions of the Papacy are no more than the noxious upgrowth of the ages—the purely natural results of a chain of fortuitous historical events;—they need to be reminded that God Himself stands behind history, directing circumstances, however unpropitious, in accordance with His designs, shaping human ends, "rough-hew them how we will."

Most instructive is Dr. Barry's account of the beginnings of the Photian schism. The Pope in the age of the great heresies—Apollinarian, Macedonian, Arian, Nestorian, Eutychian—had played the philosopher, statesman, governor from afar. While the Eastern Bishops wrangled over Greek terms, he insisted, with the grand superiority of a ruler whose word was law, that that must be believed which had been handed down from the beginning.[3] He recognized no superior on earth, not deigning to meet the arguments of heretics with counter-arguments; deciding controversies (*e. g.*, St. Celestine at Ephesus, St. Leo at Chalcedon, Hormisdas making 2500 bishops throughout Asia sign his creed), but declining peremptorily to reason the matter out. This judicial attitude of the Roman See raised its preëminence to a pitch that naturally excited jealousy elsewhere. Constantinople as "New Rome" aspired to an independence based on its Imperial dignity. The popes, true to their traditional position

[3] *Cf.* Pope St. Stephen's quaint phrase to St. Cyprian on the Baptismal controversy (A. D. 254)—"Let there be none such, but only what has been delivered."

as conservative guardians of the primitive faith and polity, raised the cry of Erastianism. St. Damasus, in language which anticipates Hildebrand, opposes to the temporal majesty of the Empire the voice of the Lord Himself who has given to Rome the primacy in Peter. In this declaration, and in the acts to which it was a reply, the historian perceives the origin of the unhappy schism still unhealed that has rended Christendom in twain. "Constantinople is Erastian; Pope Damasus is Ultramontane. The answer to Constantinople was the Papal Monarchy."

Dr. Barry shows his genius in such pregnant sentences, giving the key to a maze of perplexities. He can place his finger unerringly on the remote cause of a widespread disease, review dispassionately the vicissitudes of centuries of stormy conflict, and pronounce judgment upon the real historical issue.

He sees in St. Gregory the First, the best, the greatest of the long line of mediæval Pontiffs, who reanimated the qualities of lawgivers, rulers, judges (once the heritage of the old Roman Empire), who conciliated the Lombard hordes, rebuked the scandals of "the Gaulish (*sic* Church," reconciled Spain, overthrew the squadrons of Arianism, planted the Faith in England. That life of stern, strenuous activity was the earnest and the incentive of the subsequent lives of the Popes, till their zenith was reached in Hildebrand. Pope Zachary reaped where Gregory had scattered when Pepin was anointed King of France in his name and by his authority. The same Pepin was the real founder of the Temporal Power by his "never-to-be-forgotten Donation" of the territories of Comacchio and Ravenna, with all the country between the Apennines and the Adriatic, from Forlì in the north to Jesi and Sinigaglia in the south—a Donation which paved the way for that of Charlemagne at his memorable meeting with Pope Hadrian in St. Peter's on April 6, 774. In this transaction the author discerns the birthday of modern Europe.

Looking "before and after" from the very garden at Lausanne where Gibbon wrote his *Decline and Fall of the Roman Empire*, Dr. Barry beholds Innocent III, the Catholic Augustus, smiting kingdoms with interdicts, hewing down the Albigenses, sending forth Dominic and Francis "to announce a Gospel rich in mercy yet terrible in vengeance," wielding both swords, temporal and spiritual, reigning "when the new Rome stood at its highest point above kings and peoples." And he sees, looking forward, that Innocent aimed at making the Calvins, Voltaires, Gibbons, and Rousseaus impossible.

At a later period, he discusses with consummate skill the life of Hildebrand. In that great Pope the world commonly sees but the high-water mark of Papal pretensions and autocratic power. Dr. Barry shows us indeed the Emperor Henry IV (who had once proudly cried "to thee, Gregory, down, down!") prostrate at Canossa, but he reveals to us in the figure of Hildebrand a reformer of the Church, a cleanser and renewer of the corrupt Hierarchy, enforcing celibacy among the clergy, raising the standard of a lofty morality among the laity in an age that rivalled the Augustan in its corruption, and setting the Bride of Christ free from its bondage to Emperor and noble. He only abased the Empire because it endeavored to enslave the Church.

A similar defender of the Church's rights was Thomas, the martyr of Canterbury. "This champion of his order and the people, a saint in self-denial, an Athanasius against the world, who had overcome his king by sheer tenacity of principle, and conquered the venality, the waverings of Cardinals in Rome and Bishops in England; at whose feet the country lay prostrate in a trance of worship and religious dread; shone forth in one moment with a martyr's crown. . . . In his death Thomas had subdued friends as well as enemies. But it is only the historian who, looking back, can perceive that the great popular saint and churchman had delayed the Reformation in England by more than 300 years."

Space fails us to particularize, as we should like, Dr. Barry's sympathetic treatment—remarkable in a secular priest—of St. Benedict, the patriarch of Western Monachism; of the gentle Francis (living still in the idylls of the *Fioretti*; "in the legends of his tender dealing with bird and beast; in his *Canticle of the Sun*"; in the memory of his journeyings to convert the Soldan of Cairo; "in his fraternity with the poor; and at last in his ecstatic visions on Monte Alvernia which stamped him with the living sign of Christ"; of the militant Dominic, the St. Ignatius of his age.

He shows here as elsewhere the mind of a true historian in separating the wheat of genius from the chaff of failure, and in not allowing admiration for high ideals to prevent him from criticising their non-attainment as the result of a lowering of aim.

It is possible that at times he allows his commendable spirit of detachment to carry him too far. The ostentatious refusal to give the prefix of "Saint" to those whom the Church has canonized—he more than once goes out of his way to depreciate them—strikes one as an affectation, to put no harsher construction upon it; and there is a

tendency to accept the latest dogmatizing of criticism (*e.g.*, as regards the authenticity of an epistle of St. Ignatius) without weighing its value.

Lastly, it is irritating to the student to find no references given for the many interesting quotations that stud the pages of the volume.

Beyond these slight points of criticism, we have nothing but praise for Dr. Barry's work. It would be superfluous to say anything of its literary form in the case of a past-master of style like the talented author. We can promise the reader many hours of intellectual enjoyment in perusing the story of the growth and decline of the Papal Monarchy, written in all the glowing colors of a novel, on whose canvas the figures and scenes stand out with lifelike reality, and yet possessing the wealth of material, the sobriety of treatment, and accuracy of detail characteristic of the practised historian.

We should add that the many beautiful illustrations (some sixty-five in number) of persons and places give the book an additional value. It is in every respect a remarkable volume for its price.

THE CAMBRIDGE MODERN HISTORY. Edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., Stanley Leathes, M.A. Volume I. The Renaissance. Cambridge University Press (England). New York: The Macmillan Company. 1903.

The Cambridge Modern History, to be completed in twelve volumes, of which the one before us forms the first, will ever remain a monument to the name of the late Lord Acton. As Professor of History at Cambridge University he made his all-too-brief tenure of that important office remarkable by his inception of the novel scheme of writing a comprehensive history of modern Europe on the coöperative plan. Although his actual work, if we except some passages in the editorial preface, was *nil*, his influence may be traced throughout the work whose several authors were chosen by his judgment; and it is no empty compliment in the mouths of the three celebrated Cambridge scholars, Dr. Ward, Dr. Prothero, and Mr. Leathes, when they express, in terms that would seem extravagant about another, the greatness of the debt they owe to the late Regius Professor of Modern History.

This monumental undertaking is not merely sectional in its treatment (in so far as special periods are entrusted to different writers); it is also conceived in conformity with the view that historical facts must be coördinated in relation to some central idea which gives them

their true coherence and meaning. Thus in each period of modern history passed in review a prominent event is chosen as typical of the contemporaneous thought which formed its setting, and round it individual developments are grouped, not accidentally, but of reasoned purpose. The present volume takes the Renaissance as its centre of organic unity. Its successors are similarly to be concerned with "The Reformation," "The United States," "The French Revolution," and "Napoleon."

The editors explain their purpose so fully in the following passage that we quote it at length, in view of its importance in guiding the student to a right comprehension of the kernel of the History:

> "The subject—the Renaissance—possesses a unity of subject-matter rather than of time. Neither the anterior nor the posterior limits of the movement are precisely marked. Again, the History of the United States of America, although intimately connected with that of Europe, and with that of Great Britain in particular, has an inner coherence of its own, which is best preserved by a distinct and continuous treatment. In another part of this work, dealing with the same events from a British or French point of view, the American War of Liberation will again find its place, in so far as it affected the national progress or interests of either country. What in one volume or in one chapter constitutes the main subject, in another may form a digression or furnish an illustration. But, throughout the varied treatment of successive periods, each in its turn dominated by historic ideas or movements of prominent significance, we shall consistently adhere to the conception of modern history, and of the history of modern Europe in particular, as a single entity. This conception has regulated the choice and the distribution of matter and the assignment of space to each division. . . . Our first volume is not merely intended to describe and discuss the Renaissance as a movement of European history. It is also designed as an introductory volume whose business it is, as it were, to bring upon the stage the nations, forces, and interests which will bear the chief parts in the action. Each chapter of this volume includes as much of antecedent, especially of institutional history, as seemed necessary for the clear understanding of the conditions with which it is concerned.

In pursuance of this scheme, Professor Bury is entrusted with the Ottoman Conquest, Mr. Stanley Leathes with the general history of France and Italy during the period, Mr. H. Butler Clarke with that of Spain, Professor Tout with that of Germany, Dr. Ward with that of Holland, Dr. E. Reich with that of Slavonia; while Mr. Armstrong gives a succint account of Savonarola's meteoric career, and Mr. Arthur Burd, Dr. James Gairdner, Dr. Richard Garnett, and Dr. Horatio Brown write respectively on Machiavelli, early Tudor history, Rome, and Venice. Other notable contributors are Sir R. Jebb, who writes with much distinction of style on the literary side of the Renaissance—a foil to his chapter being provided by Dr. M. James'

companion essay (full of out-of-the-way learning) on the *religious* aspect of the movement, with special reference to Roger Bacon and Bishop Grosseteste of Lincoln;—Mr. E. J. Payne whose monographs on "The Age of Discovery" and "The New World" will prove of special interest to American readers; Dr. William Barry and Mr. H. C. Lea, who write from different points of the compass on the origin of the Reformation. Nor must we forget the first of the brilliant galaxy of writers, for the *ethos* of the whole book is nowhere more apparent than in the brief but pregnant introduction, penned during his last illness by the late Bishop of London, Dr. Mandell Creighton.

The Catholic reader will turn first to the two chapters that strive to explain the dawn of the Reformation. Mr. H. C. Lea is well known as a learned but biassed writer. His previous work on the Inquisition justifies his claim as a representative Protestant champion. In the present case he has chosen "The Eve of the Reformation" as a suitable peg on which to hang a maximum of controversial invective with a minimum of historical fact.[1] He makes the most of sundry scattered cases of clerical immorality, not very difficult to discover in an age so near to barbarism, so flooded with Pagan ideals of conduct, so rich in material possessions, so sensuous, so luxurious—an age in which Catholicism, left to itself with no healthy *stimulus* of opposition, was most prone to slumber; but he is discreetly silent about the growth of the fairest flowers of sanctity reared by the Church on the most unpromising soil.

If, however, Mr. Lea exaggerates the dark colors of the shadows of his picture, it must be candidly confessed that Dr. Barry, the Catholic apologist, spoils his case by accentuating unduly the lights. There is surely no need to deny almost entirely the existence of grave scandals in monasteries, convents, the houses of priests, even the palaces of bishops, well verified by contemporaneous evidence, or to minimize to the vanishing point the telling significance of the indictment (afterwards proved up to the hilt) lodged before Cardinal Morton in 1489 against the great Abbey of St. Albans. If the Church be human as well as divine—human as to her members, divine as to her Head and indwelling Spirit;—if she be truly a net gathering fish of every kind, a field in which good and bad grow side by side until the day of the

[1] The following unfair generalization is a sample of Mr. Lea's controversial *animus:* "(The Priesthood was immersed in) formalism which had practically replaced the ethical values of Christianity, secure that its supernatural attributes were unaffected by the most flagitious life."

harvest it need not be a cause of scandal to the weakest brother to learn that at times her representatives wofully failed in their mission to be the moral salt of the earth, exchanging the "sweet yoke" of Christ for the galling slavery of sin. Dr. Barry would have done more service to the Catholic cause if he had remembered the present Pope's advice to Dr. Pastor when, throwing open to his search the archives of the Vatican, he bade him leave out nothing in his *History of the Popes* that might seem superficially to cast discredit upon the occupants of Peter's chair, for the Church was stronger than her children, and "God had no need of our lie."

It would be unfair, however, not to mention that Dr. Barry throws many interesting sidelights on Catholic traditions, customs, and manners during the period of which he writes; *e.g.*, he defends brilliantly and, we think, conclusively, Abbot Gasquet's view as to the pre-Reformation English Bible, and it need scarcely be said that the literary setting of his monograph is as artistic as the subject-matter is well arranged. It may also be argued in his defence that his arguments, drawn from the *Imitation* of Thomas à Kempis, the religious works in the German vernacular circulating among the poorest classes, the Brethren of the Common Life, and the constant if spasmodic efforts of the Reformation, do much to justify his main conclusion (with which we are naturally in complete agreement) that: "no demand for revolution in dogma was advanced save by individuals; that the daily offices and parochial ministrations were fulfilled with increasing attention, . . . that the Bible was open . . . [and that] an immense provision of charity [was] laid up for the sick, the indigent, the industrial classes, for education and old age." Our only complaint against him is that he overstates his case by ignoring unfortunate scandals which prove by their very magnitude that the Church that survived them must have been Divine.

The best chapters in the book are undoubtedly those by Professor Bury on "The Ottoman Conquest," and by Mr. H. B. Clarke on the Spanish history of the period. In the former no single point of interest is omitted, and the successive phases of Turkish aggrandizing power are brought out with all the vividness of a great historical painting. Mr. Bury's learning is encyclopædic, whether Pindar, or Mohammedan writings, or obscure Greek and Russian history be in question. We are surprised nevertheless to read that Athens "had reason to be pleased with the change from the rule of Catholic princes to that of unbelievers," and that the "only new burden was the tribute of children."

Mr. Clarke's contribution is of permanent value. Seldom if ever has the complicated history of the reign of the "Most Catholic Kings" during the Middle Ages been better written. The accurate description of the constitution of the several Spanish kingdoms is on a par with the brilliant sketch of the early part of the reigns of Charles I and Charles V. Both are models of historical writing. There is not a word too much, and yet the reader can follow the author with ease and with a confident assurance that he has heard the last word that can be said on the subject.

The at first sight disproportionate space assigned to Italian history is successfully justified by the editors on the ground that "from Italy proceeded the movement which aroused the mind of Europe to fresh activity; in Italy this movement bore its earliest and, in some branches, its finest fruit. Moreover, in the general play of forces before the Reformation, it was on Italian soil that nearly all the chief powers of Europe met for battle and intrigue. If to these considerations are added the importance of Rome as the capital of the Catholic world, and that of Venice as the capital of commercial Europe [we may remark parenthetically that Mr. Horatio Brown's chapter on the latter city contains some of the finest passages in the book], it will be seen that there is nothing disproportionate in the share allotted to Italy and Italian affairs in this volume."

The student will complain with some reason at the absence of all footnotes and references,— a serious defect in a work containing so much controversial matter that calls preëminently for the exercise of the critical faculty of the reader who wishes to form a complete judgment from a study of authorities at first hand.

A still graver defect is the lack of unity occasioned by the peculiar plan of the History. The adopted method of *ultra* specialization has the obvious disadvantage of sacrificing the actual sequence of events to a preconceived unity of idea. The mental perspective of the various writers is allowed to warp and distort the facts of which they are, after all, the narrators, not the creators. It has also the companion fault of occasioning a repetition of material: more than once, one essayist overlaps another.

Whether the advantages of the method outweigh the disadvantages must be left to the individual reader to decide.

When all is said and done, the History remains a permanent memorial of industry, scholarship, and learning in every way worthy of the University from which it proceeds, and of the Catholic peer and pro-

fessor to whose genius it owes its origin. The distinguished authors have amply fulfilled their promise of providing a history for the modern world embodying the sum of the "mass of new matter which the last half century has accumulated," and breaking forever "the long conspiracy against the revelation of truth."

GLIMPSES OF TRUTH. With Essays on Epictetus and Marcus Aurelius. By the Right Rev. J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. 1903. Pp. 249.

Aphorisms contain more truth, and convey it more directly to the mind, and lay hold more fixedly upon our convictions, than do lengthy arguments, though these demonstrate to perfection. Bishop Spalding has the gift which belongs only to the philosopher of letters, that is to say, to the cultured mind within whose spiritual workshop original thought is developed and then coined to give it currency, rounded, bright, clear-cut in the thought-moulding of its die, and with the poetic ring of pure metal to its cadence as it falls upon the ear.

Thus these reflections, called *Glimpses of Truth*, combine definition and precept with the persuasive charm of elevating thought. But their main value lies in the power that they bestow to purchase further thought to open the gates whence the light of truth issues and reveals us to ourselves. The author himself suggests this when, speaking of the "chief virtue of vital books," he tells us that it consists of the power "to show us that we possess potentialities of ability of which we were not conscious; and so to stimulate us to effort in the direction of our talents." Everywhere in these pages we find the genius of the teacher, the man whose aim reaches out to loftier things, casting a bridge from earth by which he bids us ascend. He knows how to gauge the forces of nature, and above all of man, and this makes him avoid the vulgar aspirations and views which wait on popular notions of good, of success, of influence. "If we have genuine powers, they who throw doubt on our ability, stimulate us even more effectually than the expectations and urgency of friends; for real strength, like heroic courage, loves the face of foes." Again note the axiomatic force of expression which vindicates the self-denying life of the religious of whom the world supposes that he buries his talent:

> Creative force secretes itself. It grows in solitude and hiding; craves silence and obscurity; wraps itself in mystery. Where it works, the soul bows in awe and holy shame, and from those who live in the glare and noise of the clamorous world,

its sacred power departs . . . The negative exists for the positive. Rest is for the sake of action. If night buries us in darkness, it is that we may be all alive when day breaks. Silence and solitude are for refreshment of spirit. Continence is for self-control and strength; humility for good sense; abstinence for health. Self-denial is for greater ability to help others, voluntary poverty is for their enrichment; obedience is for the sake of liberty and the common welfare.

To our reading, these *Glimpses of Truth* are the fruitful outcome of a keenly observant mind, and they are singularly characteristic of Bishop Spalding's individuality. There is in them a personal reflex which separates them from the standards of popular wisdom represented by the popular collectors of maxims, apothegms, and sayings of the great. The two brief essays on Epictetus and Marcus Aurelius are quite suitable accompaniments to these reflections, for they illustrate the native powers of the soul as exhibited in its struggle to regain the path of perfection which is its ultimate destiny, but from which the body with its inherited concupiscence and the pride of life have made it deviate. We love to think that Epictetus had been taught Christian principles without perhaps knowing the name and source whence the wisdom came to him. As for Marcus Aurelius, there is indeed a note of fatalism in his teaching which, if it does not explain all his nobility of character, gives us the key to most of the principles that shaped his moral life. It is difficult to understand his attitude toward the Christians in view of such apologists at the time as Justin; but Bishop Spalding does not touch this point.

SICK CALLS; or, Chapters of Pastoral Medicine. By the Rev. Alfred Manning Mulligan, Birmingham, England. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 174.

Among the different volumes for the clergy that were first published as serials in THE ECCLESIASTICAL REVIEW, we consider as one of the most useful this collection of Chapters of Pastoral Medicine by Father Mulligan, who gives us therein the fruits of an experience gained during long years of service as chaplain of probably the largest hospital in England. It does not indeed pretend to cover the entire field of priestly ministration to the sick, but it deals with what are the most common phases of disease in which a priest is often called to form a judgment as to the condition of the patient, so that he may treat his soul and prepare it for eternity. We have at present no manual of its kind in English. Capellmann's *Pastoral Medicine*, of which Pustet's published an English translation nearly twenty-five years ago, has been

out of print for a long time, and it would require a very thorough revision to be made serviceable for the student of to-day. Hence we have good reason to welcome a manual which takes us at least over part of the ground, in the hope that the author or some one else qualified for the task may furnish us in good time with the complementary parts of a good medical work serviceable to the student of theology and the priest on the mission.

The author discusses in simple and practical language—first, the signs of probable danger of death by sickness; next, the symptoms of sudden seizures called "emergency cases," such as angina pectoris, epilepsy, apoplexy, uræmia, and syncope. The third chapter treats of the priestly ministration in the sick ward: the last rites—that is, the manner of hearing confession, under all kinds of circumstances, including the deaf and dumb, the ignorant and simple; absolution *in extremis*, Viaticum, Extreme Unction. The conditions of surgical operations, contagious diseases, etc., are all noted in connection with this pastoral function. In two other chapters the author explains certain phases of febrile diseases accompanied by delirium or coma, which require special precautions on the part of the priest. There are some charts which illustrate the progress of fevers, and indicate the points of danger as they are noted by professional nurses for the guidance of the physician. All these features render the manual, which is not bulky, but singularly well printed, and made more useful by marginal indications of the topics, of practical service to the priest. It is eminently a volume wanted in every, even the smallest, library of one who ministers to the sick.

LAURA BRIDGMAN. Dr. Howe's famous Pupil, and what he taught her. By Maude Howe and Florence Howe Hall. With illustrations from drawings by John Elliott. Boston: Little, Brown & Co. 1903.

SILVER LININGS. By Nina Rhoades. Illustrated by Margaret Eckerson. New York: McClure, Phillips Co. 1903. Pp. 347.

It is thirty years since the death of Dr. Howe, director of the Perkins Institute, the first New England institution for the education of the blind. For more than forty years he devoted himself to the training of those who had to rely exclusively on the senses of touch and hearing for the development of those finer and higher faculties to which the eye is ordinarily the most effective guide. But in Laura Bridgman's case he had to deal with a much more difficult problem. She was not only blind, but also deaf and dumb, "without that distinct

consciousness of individual existence which is developed by the exercise of the senses." Extremely delicate from birth, at the age of two she had lost completely the already defective sense organs which could make her responsive to any normal educational efforts. She was taken under Dr. Howe's care at the age of seven, and for thirty-eight years he patiently guided her to the attainment of those resources of intellectual and moral enjoyment from which those would seem wholly debarred whom neither light nor sound can reach to suggest by their eloquent harmonies the higher life of the soul. She attained gradually a knowledge of things, of letters, of the thousand little industries by which she could employ her time usefully, creating order and contentment in her immediate surroundings. Her journals, when she was about eighteen years old, show a considerable development of imagination. She not only read with intelligence and communicated her thoughts on paper or by signs, but as well she cultivated a certain style of poetry in which she expressed noble emotions, similar to those found in the Psalms and prophetic writings of the Hebrews. It is needless to say that she was fond of the Scriptures, and in her latter days (she died in 1889) she loved to have the *Imitation of Christ* by Thomas à Kempis read to her,—the "peaceful book," as she termed it.

The entire account is most interesting; and of its fruitfulness we are assured by the fact that the book is published by the two daughters of Dr. Howe, who have merely edited the notes which their versatile and self-sacrificing father had already collected for publication.

The general reader may question the good taste of the editors when occasionally they betray their biassed religious convictions in speaking of "the narrow limits of dogma," and "those human inventions, hell, damnation, and the devil." We fancy that Dr. Howe, if he was a "follower of Christ," as is claimed for him, must have admitted that these "human inventions" were taught by Christ Himself. No doubt there is much in the method of bringing home such truths to a mind like that of Laura Bridgman which might have rendered her morose and unhappy if forced upon her by injudicious zeal; but there are very gentle and joyous people in the world who do believe these truths without finding them narrow or out of harmony with the idea of justice.

Silver Linings is ostensibly the autobiography of a blind girl who

passes through various stages of misfortune which are induced by her orphaned and sightless condition, combined with a sensitive temperament that is not always guarded by the government of the tongue. Brought up during the years of her childhood in comparative comfort by a married aunt who bestows upon her all the affection which the memory of a beloved sister and the helplessness of an invalid child are apt to provoke in a noble woman's heart, she finds herself suddenly deprived of all protection by the death in a railway accident of both her foster-parents. The will by which provision had been made for her future is missing and the bulk of her step-father's fortune accordingly goes to an elder daughter married to a man who is suspected of having done away with the missing testament. The blind girl, unable to vindicate her claims and wholly dependent on the mercy of her false brother-in-law, is first tolerated by her step-sister, then, after expressing in a moment of angry resentment her suspicion of the brother-in-law, she is consigned to a wretched private institution for cast-offs. Thence she flees, and, aided by a faithful servant of the house, she finds a home in an asylum for the blind. Here she is discovered by a brother who had been the occasion of her blindness in infancy by discharging a gun before her face, and who having fled his home was supposed to have died in the burning of a vessel at sea.

The story is told with vividness and excellent grace, and produces in the reader a genuine sympathy for those whom the privation of the organ of sight renders in many respects helpless. At the same time we learn a good deal of the psychology of such a condition and of the benefits which certain virtues cultivated by a blind person can produce in others.

A CATECHISM OF VIVISECTION. The whole question argued in all its Details. By Edward Berdoe, M.R.C.S., L.R.C.P. London: Swan, Sonnenschein & Co. 1903.

The Antivivisection Societies find in Dr. Berdoe a strong because intelligent and professional advocate. Facts, that is to say, the results of demonstrations in surgical schools, show that the scientific services which vivisection renders in the medical profession are greatly exaggerated. On the other hand the harm which these practices do, not merely in needlessly torturing the animals, but above all in brutalizing the men who become accustomed to their exercise, is infinitely greater than any benefit that can accrue to suffering humanity from the professional knowledge with which it supplies or is supposed to supply the surgeon.

THE MUSICAL GUIDE. Edited by Rupert Hughes, M.A. Two volumes. New York: McClure, Phillips & Co. 1903. Pp. viii—xiii—807. Price, $6.40.

THE STORY OF ORATORIO. By Annie W. Patterson, Mus.Doc., B.A., Royal University of Ireland. London: Walter Scott Publishing Co.; New York: Chas. Scribner's Sons. 1903. Pp. 241.

FOR EVERY MUSIC LOVER. A Series of Practical Essays on Music. By Aubertine Woodward Moore (Auber Forestier), author of "Echoes from Mist Land," etc. New York: Dodge Publishing Co. Pp. 259.

FOR MY MUSICAL FRIEND. A Series of Practical Essays on Music and Music Culture. By Aubertine Woodward Moore (Auber Forestier). New York: Dodge Publishing Co. Pp. 206.

The first two volumes at the head of this notice are distinct. The first comprises a Dictionary of Musical Terms, and has an Introduction explaining the character of the different schools of Music—Italian, German, French, English, Russian, American, together with illustrations, literary and lithographic, of orchestral instruments, methods of production, etc. The second volume is a Biographical Dictionary of Musicians, with supplementary necrology, tables of pronunciation, etc.

A neat volume (of "The Music Story Series" edited by Mr. Crowest) which gives the reader a fair appreciation of the origin and development of the Oratorio as the highest musical art-form. There are numerous valuable reflections interwoven with the story of these tone-creations, or "tone-cathedrals," as they are often styled. The choral services introduced at the time of the Lutheran Reformation movement are credited with a participation in this development, and there is no doubt that congregational singing fostered in the Protestant Church services greatly helped to stimulate the public to the appreciation of the Scriptural *cantata*. That St. Philip Neri was really the originator of the Oratorio is of course admitted on all sides.

Of the two usefully conceived volumes by Mrs. Moore the first helps the ordinary aspirant to culture toward a knowledge of the functions and benefits of music. An intelligent faculty of listening to and interpreting good music is a valuable possession which enhances not only the enjoyment of life but ennobles the character. It is a characteristic of most truly religious minds that they love harmony, and

harmony understood in its sources and methods is like the knowledge of mysteries—a great power as well as a great joy.

The volume entitled *For My Musical Friend*, addresses itself to the performer or the student who would produce harmony. It deals with technique, methods, sight-reading, practice, time-keeping, and some special instruments, such as the harp, guitar and mandolin. There is an interesting chapter on "Music as Medicine," which is not at all over-estimating the virtue of music as a restorer of the weakened faculties of body and mind.

These volumes have a special meaning during the Christmas season, and are thus suitable as modest gifts from friend to friend.

A PRACTICAL COURSE IN SPANISH. By H. M. Monsanto, A.M., and Louis A. Languellier, LL.D. Revised by Freeman M. Josselyn, Jr., Docteur de l'Université de Paris. New York, Cincinnati, Chicago: American Book Company. Pp. 398.

A good Spanish grammar has become a necessary adjunct to our educational curriculum, owing to the incorporation of the colonies formerly under Spanish dominion, into our national body. Monsanto's Course is already well known to students of the Spanish tongue, but it required new adaptation to the recent advance of linguistics, especially since the revision of Spanish accentuation by the Academy in 1888, and the introduction of new rules of orthography. One of the features which recommends this grammar is the fact that the statements of rules, exceptions, etc., have been reduced to the smallest compass compatible with clearness, whilst stress has been laid upon exercises and repetitions in Spanish, by which the practice of speech and writing in that tongue is facilitated. The typography and arrangement of parts are in accordance with the modern progressive school-methods.

Literary Chat.

The *New Carmelite Review*, formerly published in Canada as a religious organ of the Carmelite Order, has entered a new field in Chicago. Its claim to popularity is expressed in the announcement that it is "the only Religious Magazine that aims at expressing the wishes of the people." May the Lord help it!

Dr. Richard Henebry, the well-known Celtic scholar who occupied first the Chair of Celtic literature at the Catholic University, has published an interesting sketch of Irish Music, in which he examines the peculiar character of the scales, modes, and keys, in traditional use among the Irish people. The instrument by which he illustrates his instruction is the violin, or "fiddle" as he styles it.

The *Allgemeine Verlags-Gesellschaft* in Munich, to whose intelligent enterprise Catholics owe the "Illustrated History of German Literature," which has been already favorably noticed in these columns, have begun the publication of an *Illustrirte Geschichte der Katholischen Kirche* under the combined editorship of Dr. J. P. Kirsch of Freiburg (Switzerland) and Professor V. Luksch of Leitmeritz. The first number in which the struggles of the early Church against the forces of paganism are sketched, give indication of the superior character of the volumes. The work will be issued in about twenty-five *fasciculi*, to appear within probably one year, at the small cost of one mark for each number.

The *New York Times* (October 25th and 26th) published the letters of the French Bishop and parish priest who were concerned in the celebration of the marriage, about two years ago, of an American non-Catholic gentleman to a Catholic lady in France. The Catholic ceremony had in this case been anticipated by a civil ceremony before the American Consul, Mr. Van Buren. When the matter became public property there followed much discussion in the papers as to the lawfulness of a Catholic consenting to what is called a "duplicated wedding." An American priest undertook to write to the Bishop and to the *curé* in France, both of whom admitted the fact that the proceeding was unlawful. Both pleaded ignorance. And so did the party whose "duplicated wedding" had taken place in compliance with what seems to be a frequent enough occurrence in some parts of "Catholic" France.

Two students of Bryn Mawr College (Class 1901) have taken a novel method of assisting the Students' Building Fund of their Alma Mater by publishing a collection of verses "gathered from old and scarce Lanterns and Philistines" which might otherwise be lost. The volume bears the title of *A Book of Bryn Mawr Verses* (Gillins Press, N. Y.). It is a dignified way of appealing to the public for the fur-

therance of education. There is any amount of opportunity for eclectic work of a similar character which might justly take the place of the imposition of literary blackmailing that forces College journals upon those who do not appreciate unripe fruit. The production of such a book only needs direction and active search among old literary treasures.

Dr. Edward S. Holden, the Librarian of the United States Military Academy, West Point, New York, will be remembered as the writer who recently put the Galileo controversy on its proper basis from the standpoint of the scientist. In an article which appears in *The Popular Science Monthly*, for November, entitled "The Renaissance of Science," Dr. Holden states very definitely his contradiction of the opinions which consider the Mediæval times to have been intolerant in matters of science. He says: "During the whole of the Middle Ages there was never a time when the philosopher was not free to put forth his scientific conclusions—hypothetically—as theories to account for observed phenomena. He could not, however, directly attack religion, or even roughly handle received opinions on religious matters. At many epochs the first breath of heresy was fatal. Our own age is not very tolerant to attacks upon cherished beliefs. It is in a great degree its indifference to a certain class of inquiries that gives us our present liberty. Had Copernicus lived, his doctrine would not have given rise to scandal in the Church, because it was put forth as a distinctly scientific opinion quite detached from theological suggestion. It was not until 1616 that his book was placed upon the Index and then only as a consequence of the personal enmities that Galileo's bitter satires had excited."

Professor Holden does justice to the Middle Ages in another way also. He says the advancement of Europe from the sixth to the sixteenth century is an amazing phenomenon, and no one can study it closely without a sense of wonder that so much was achieved. "Its interest did not lie in the direction of science: its ideal was not comfort. At the beginning of the Dark Ages the problem of Europe was to tame the hordes of barbarians who had possessed themselves of the land—to contrive workable compromises between the customs, laws, ideals, institutions of northern and southern races. Given the point of starting progress is not slow. When we sum up what was accomplished the period is seen to be full to overflowing."

It is, indeed, gratifying to find that at last the misunderstood Middle Ages are coming in so many various ways to their deserved mead of praise for the wonderful work they did and the marvellous progress of the human race at whose accomplishment they assisted.

In his newest story, *The Heart of Rome*, Mr. Marion Crawford has the following racy contribution to the psychology of womankind and mankind: "Women are in a sense the embodiment of practice, while men are the representatives of theory. In practice, in a race for life, the runner who jumps everything in his way is always right, unless he breaks his neck. In theory, he is as likely to break his neck at the first jump as at the second, and the chances of his coming to grief increase quickly, always in theory, as he grows tired. So theory says that it is safer never to jump at all, but to go round through the gates, or wade ignominiously through the water. Women jump; men go round. The difference is everything. Women believe in what often

succeeds in practice, and they take all risks and sometimes come down with a crash. Men theorize about danger, make elaborate calculations to avoid it, and occasionally stick in the mud. When women are at a stone wall they scream. When men are stuck in a bog they swear. The difference is fundamental."

In the preface to the *Crimson Fairy Book*, Mr. Andrew Lang amiably explains that although custom exacts the production of such a piece of literature it is useless, as far as ladies and children are concerned; and that in spite of it he is besieged by questions as to how he can possibly invent so many stories. As the number contained in the series is considerably larger than the inventions of Dickens and Dumas combined, he has more than once entered a disclaimer pointing out the improbability of his performing such a feat. "But the children do not understand this," he says, "or their dear mothers either," he adds, thrusting a good sharp pin into the "dear, darling" style affected by some writers for children. The reason probably is that he has a new set of readers every Christmas, and that his fifteenth volume will probably come into the hands of many a child whose mother had the first.

Books Received.

THEOLOGY AND ASCETICA.

ORDO DIVINI OFFICII recitandi Missaeque celebrandae juxta rubricas emendatas Breviarii Missalisque Romani, cum officiis votivis ex Indulto. Pro Clero Saeculari Statuum Foederatorum Officiis generalibus hic concessis utente concessus. Pro Anno Domini MCMIV. New York and Cincinnati: Fr. Pustet & Co. Price, $0.30.

ORDO DIVINI OFFICII recitandi Missaeque celebrandae (*ut supra*) tam pro Clero Saeculari Statuum Foederatorum Officiis generalibus hic concessis utente quam pro iis quibus *Kalendarium Proprium Clero Romano* concessum est. Pro Anno Domini MCMIV. New York and Cincinnati: Fr. Pustet & Co. Price, $0.50.

OFFICIA VOTIVA per Annum, pro singulis Hebdomadae feriis. A SS. D. N. Leone XIII per Decretum Urbis et Orbis die 5 Julii 1883 concessa. Cum Psalmis et Precibus in extenso. Cum Approbatione S. Rit. Congregationis. Editio Quinta. Ratisbonae, Romæ, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1903. Pp. 216. Price, $0.75.

OFFICIA PROPRIA MYSTERIORUM ET INSTRUMENTORUM PASSIONIS D.N.J.C. Juxta Breviarium Romanum, cum psalmis et precibus in extenso. Cum Approbatione S. Ri . Congregationis. Ratisbonae, Romae, New Eboraci et Cincinnati: Friderici Puste . 1903. Pp. 204. Price, $0.75.

ECCLESIOLOGIA; or, The Doctrine of the Church. Outline Notes based on Luthardt. By Revere Franklin Weidner, D.D. LL.D., Professor, Lutheran Theological Seminary, Chicago. Chicago, New York, Toronto: Fleming H. Revell Company. Pp. 115.

REPERTORIUM CHRISTIANO-CLASSICUM. Unser christlicher Klassiker-Schatz. Der gebildeten katholischen Welt gewidmet von Dr. A. Förster. Verlag "Selbstbildung" in Augsburg (Bayern; H 324). Pp. 44.

GESCHICHTE DER EHESCHEIDUNG im Kanonischen Recht. Vol. I.—Unauflöslichkeitsprincip und Vollkommene Scheidung. Von Dr. Ignaz Fahrner, Prof. Universit. Strassburg. Freiburg Brisg.: B. Herder (St. Louis, Mo.). 1903. Pp. 340. Price, $2.00.

DER LITURGISCHE CHORAL. Von Dr. Benedictus Sauter, O.S.B., Abt von Emaus in Prag. Herausgegeben von seinen Mönchen. Freiburg Brisg.: B. Herder (St. Louis, Mo.). 1903. Pp. 86. Price, $0.45.

SAINTE COLETTE DE CORBIE. 1381–1447. Par Alphonse Germain. Paris: Librairie Charles Poussielgue. 1903. Pp. 333. Price, $0.40.

CATHOLIC PRAYER BOOK. Pp. 96. San Francisco: Catholic Truth Society. 1903.

CHURCH OR BIBLE. Which was appointed by Christ to teach mankind the true Religion? By Rev. Arnold Damen, S.J. Brooklyn, N. Y.: International Catholic Truth Society. $3.00 per hundred.

CONSCIENCE AND LAW; or, Principles of Human Conduct. By William Humphrey, S.J. Second Edition. London: Thomas Baker. 1903. Pp. 225.

MORNING AND EVENING PRAYERS. Compiled by William Thornton Parker, M.D., Oblate O.S.B. Northampton, Massachusetts. A. D. 1903. Pp. 19.

L'HEURE DU MATIN, ou Meditations Sacerdotales. Par L'Abbé E. Dunac, Chanoine honoraire de Pamiers. Avec une Introduction par Mgr. Elie Méric, Professeur à la Sorbonne. Troisième Édition, Revue et Considerablement Augumentée par l'Abbé J.-B. Gros, Licencié en Theologie, Docteur en Droit Canonique, Ancien Directeur de Grand Séminaire. Tomes premier et second. Paris: Victor Retaux. 1903. Pp.: Tome I.—xx—392; Tome II.—431. Prix, 6 frs.

NAMEN UND SACHREGISTER ZU WETZER UND WELTE'S KIRCHENLEXIKON, oder Encyclopädie der katholischen Theologie und ihrer Hilfswissenschaften. Zweite Auflage. In neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten, begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Dr. Franz Kaulen, Hausprälaten Sr. Heiligkeit der Papstes, Professor der Theologie zu Bonn. Von Hermann Joseph Kamp, Pfarrer der Erzdiocese Köln. Mit einer Einleitung: zur Benutzung des Kirchenlexikons von Dr. Melchior Abfalter, k. k. o. o. Professor der Theologie in Salzburg. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1903. Pp., xxxviii—604.

DEVOTIONS IN HONOR OF ST. FRANCIS. Compiled by a Franciscan Sister of the Convent at Woodchester. Edited by Father Bede (Wrigley), of the same Order. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 84. Price, $0.30 *net*.

THE VIRTUES OF MARY. With a short dissertation on the "Salve Regina." By L. Lanzoni, General of the Institute of Charity. London: R. & T. Washbourne; New York: Benziger Brothers. 1903. Pp. 138. Price, $0.50.

A PRAYER BOOK FOR SUNDAY-SCHOOLS. With a Method of Conducting the Children's Mass. New York: Cathedral Library Association. 1903. Pp. 91. Price, $0.20.

EDUCATIONAL.

READING AND THE MIND. With Something to read. (Eleventh thousand.) By Rev. J. F. X. O'Conor, S.J. Sixth edition, revised and enlarged. John Joseph McVey: Philadelphia. 1903. Pp. 209.

LE SENTIMENT DE L'ART et sa formation par l'étude des œuvres. Par Alphonse Germain. Paris: Libraire Bloud & Cie. Pp. 385. Price, 4 francs.

THE DREAM OF GERONTIUS. By Cardinal Newman. With Introduction and Notes by Maurice Francis Egan, A.M., LL.D., Professor of English Language and Literature in the Catholic University of America, Washington, D.C. New York, London and Bombay: Longmans, Green, & Co. 1903. Pp. 69. Price, $0.30.

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1902. Volume I. Washington: Government Printing Office. 1903. Pp. cxii—1176.

A SERIES OF DONT'S FOR MOTHERS, who may, or may not, stand in need of them. By Gabrielle E. Jackson. Boston: Lee & Shepard. 1903. Pp. 128. Price, $0.50.

LADY ANNE'S WALK. By Eleanor Alexander. London: Edward Arnold; New York: Longmans, Green, & Co. Pp. viii—248. Price, $2.50.

IRISH MUSIC. Being an Examination of the Matter of Scales, Modes, and Keys, with Practical Instructions and Examples for Players. By Rev. Richard Henebry, Ph.D. 1903. Pp. 37.

A PRIMER OF HEBREW. By Charles Prospero Fagani. New York: Charles Scribner's Sons. 1903. Pp. x—119. Price, $1.50 *net.*

CARROLL DARE. By Mary T. Waggaman, author of *Corinne's Vow.* New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 161.

LITTLE FOLK'S ANNUAL for 1904. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 84. Price, $0.10.

THE MONTHLY BULLETIN OF THE DIVISION OF ZOOLOGY. Vol. I, No. 7. Issued Monthly from the Pennsylvania Department of Agriculture, by the Editor of the *Economic Zoologist*, Harrisburg, Pa. Sent free upon application to the *Economic Zoologist.* November 1, 1903. Pp. 32.

IDEALS IN PRACTICE. With some account of Women's Work in Poland. By the Countess Zamoyska. Translated from the French by Lady Margaret Domvile. With a Preface by Miss Mallock. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 126. Price, $0.75.

A PRACTICAL COURSE IN SPANISH. By H. M. Monsanto, A.M., and Louis A. Languellier, LL.D. Revised by Freeman M. Josselyn, Jr., Docteur de l'Université de Paris. New York, Cincinnati, Chicago: American Book Company. 1903. Pp. 398.

HISTORY.

DIARIUM CURIAE ROMANAE. A Die 3 Julii, in quo Leo PP. XIII. lethaliter Decubuit,—Ad diem 9 Augustii, in quo. SS.mus D.nus N. Pius PP. X. fuit Solemniter in Basilica Vaticana Coronatus. Auctore Felice Cadene Ephemeridis *Analecta Ecclesiastica* moderatore. Romae. 1903. Pp. 144. Price, $0.50.

HISTORY OF IRELAND, from the earliest times to the year 1547. By the Rev. E. A. D'Alton, C.C. With a Preface by the Most Rev. John Healy, D.D., LL.D., M.R.I.A., Archbishop of Tuam. Dublin: Sealy, Bryers & Walker. 1903.. Pp. 460.

INTRODUCTION TO THE HISTORY OF MODERN PHILOSOPHY. By Arthur Stone Dewing. Philadelphia and London: J. B. Lippincott Co. 1903. Pp. 346. Price, $2.00 *net*.

THE BEGINNINGS OF CHRISTIANITY. By the Very Rev. Thomas J. Shahan, S.T.D., J.U.L., Professor of Church History, Catholic University of America. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 445. Price, $2.00.

MEDIÆVAL AND MODERN HISTORY. Part. II—*The Modern Age*. By Philip Van Ness Myers, formerly Professor of History and Political Economy in the University of Cincinnati; author of *A History of Greece*, etc. Boston and London: Ginn & Co. The Athenæum Press. 1903. Pp. viii—650. Price, $1.25.

LA CRISE SCOLAIRE ET RELIGIEUSE EN FRANCE. Par J. Fontaine. Paris: V. Retaux. 1903. 1 volume in—12 de 126 pages. Prix, 1 fr.

GEOGRAPHIC INFLUENCES IN AMERICAN HISTORY. By Albert Perry Brigham, A.M., F.G.S.A., Professor of Geology in Colgate University. Boston: Ginn & Co. 1903. Pp. xiii—366. Price, $1.25; by mail, $1.40.

GESCHICHTE DES VATIKANISCHEN KONZILS. Von seiner ersten Ankündigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S.J. Herausgegeben von Konrad Kirch, S.J. Vol. I.—Vorgeschichte. Mit Titelbild. Pp. 533; Vol. II.—Von der Eröffnung des Konzils bis zum Schlusse der dritten öffentlichen Sitzung. Mit Titelbild und drei Plänen. Freiburg Brisg. (St. Louis, Mo.): B. Herder. 1903. Pp. 758.

THE LIFE OF FATHER DOLLING. By Charles E. Osborne, Vicar of Seghill, Northumberland. Popular Edition. London: Edward Arnold; New York: Longmans, Green, & Co. 1903. Pp. xv—334. Price, $2.00.

INDEX.

Roman Documents and the Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta."

PAGE

Ablution. Second Mass after taking the— 68
Abstinence for Workingmen. Law of— 61
Altar. Consecration of Church, or— 286
Altars. Crosses in Portable— 539
American Bishops and Polish Catholics 347
Angels. Ministry of the— 337
Animals. The so-called Rights of— 618
Apostles' Creed in the Second Century 1
Apostolic Protonotaries 299
Archæology and the Bible 416
Aristotle and the History of Philosophy 80
Babylonian Chronology. Value of— 360
Bands of Total Abstinence Preachers 537
Bible and Archæology 416
Bible and Natural Science 413
Bible as History 353
Bible. Higher Criticism of the— 414
Biblical Criticism. Cuneiform Inscriptions and— 352
Biblical Exegesis. Wide range of— 123
Bible and Polish Catholics. Our— 347
"Blessed are the Dead" 509
Capital and Labor 377
Carson. The Rev. W. R.— 337, 449
Castle, C.SS.R. The Rev. H. C.— 272
Catholicism and National Prosperity 272
Catholic Students at non-Catholic Seminaries 64
Catholic Truth Society. An Old American— 405
Catholic University and Hierarchy 617
Catholic University. Cardinal Gibbons and the— 614
Catholic University of America 570
Cemetery. Church Care for the— 516
Chemistry and Religion. Leaders in— 491
China. Earliest Evidence of Christianity in— 192
Christ. General and Special Lives of— 625
Church, or Altar. Consecration of— 286
Clergy. Total Abstinence Movement among the— 402
Cleric at Prayer. The Travelling— 200
"C. M." 113, 509
Cock to the Pope. Ceremony of presenting a— 300
Commentaries on the Bible. Recent— 540
Confession. A Chapter on— 113
Confession. Paying at— 400
Confessor and the Penitent 115
"Confiteor" in Solemn Mass. Chanting of— 198

PAGE
Consecration of Church, or Altar 286
Craniotomy. A Chapter on— 238
Credulity of Infidels. The— 481
Crosses on Portable Altars 539
Crown. A Famous Papal— 288
Cruelty to Animals and the Teaching of the Church 618
Cuneiform Inscriptions and Biblical Criticism 352
Dead. Blessed are the— 509
"Deo Gratias" in the "Missa Solemnis" 539
Development of Doctrine and Sacred Scripture 40
Devotions introduced by Pope Leo XIII 532
Doctrinal Development and Sacred Scripture 40
ECCLESIASTICAL REVIEW and the New Year 604
Educational Convoys to Europe in the Olden Time 24
English-speaking Hierarchy under Leo XIII 621
Epistle in a "Missa Cantata." Chanting the— 539
Europe in Olden Time. Educational Convoys to— 24
Exegesis. Jewish and Christian— 123
Expiation. Purgatory as a place of— 449
Factories. Men and Women in— 388
Francisco Suarez 259
Funerals. Bishop Michaud and Singing at— 623
Funerals. Priests attending— 63
Funerals. Singing at— 409, 623
Gibbons and the Catholic University. Cardinal— 614
Golden Jubilee of Definition of Immaculate Conception 190
Godwin, Ph.D. The Rev. E.— 561
Herbert's Poem "The Church Porch" 18
Heuser. The Rev. H. J.— 347, 501
Hierarchy under Leo XIII. Growth of English-speaking— 621
Higher Criticism and the Bible 414
Hughes, S.J. The Rev. Thomas— 24
Hymns in English during the Solemn Service 301
Immaculata. Poem 603
Immaculate Conception. Golden Jubilee of Definition of— 190
In Father Martin's Library 16, 137, 238, 363, 460
Inscriptions and Biblical Criticism. Cuneiform 352
In Tribunali 113
Jesuit Colleges in Europe. Early American Students and— 24
Jewish and Christian Exegesis 123
Kent, O.S.C. The Rev. W. H.— 123
Leo XIII. Devotions introduced by Pope— 532
Leo XIII. Growth of English-speaking Hierarchy under— 621
Leo XIII—Pius X. *Elegia* 225
Linacre, Physician and Priest 144
Litany of our Blessed Lady. New Petition in— 303
Lives of Christ General and Special— 625
Lloyd, D.D. The Rev. Francis T.— 40

PAGE
Low Mass. The Prayers after— 287, 412, 532
MacDonald, D.D. The Very Rev. Alexander— 1
Maes, D.D. The Right Rev. Camillus P.— 570
Man and Machine in Industry 386
Marriage of an ill-instructed Catholic 530
Marriage of Strangers 201
Marriage. Promises in Mixed— 405
Maryland Catholics and European Colleges 24
Mass after taking the Ablution. Second— 68
Mass. Chanting of "Confiteor" in Solemn— 198
Mass for Deceased Diocesan Clergy at Retreat 535
Mass. Prayers after Low— 287, 412, 532
"Mater Boni Consilii" in Litany of our Lady 303
Mathematicians and Religion. Eminent— 485
McEvoy, Esq. Thomas J.— 64
Meditation for the Missionary Priest 561
Messianic Texts 134
Michaud and Singing at Funerals. Bishop— 623
Ministry of the Angels 337
"Missa Cantata." Chanting the Epistle in— 539
Mixed Marriages. Promises in— 405
Modern Scientists and Religion 474
Monotheism among the Semites 355
National Prosperity. Catholicism and— 272
Natural Science and the Bible 413
Neo-Scholasticus 248
October Devotions. Continuation of the— 532
Ownership of Manufactures. Public— 374
Papal Crown. A Famous— 288
Patriarchs of the Church. Rank of— 299
Paying at Confession 400
Pedagogics in Eccleslastical Seminaries 199
Philosophy. History of— 77
Philosophy. Prehistoric Beginnings of— 248
Physicians. Founder of Royal College of— 155
Physiologists and Religion. Eminent— 495
Pius X and the Catholic University 617
Plato and the Beginnings of Philosophy 79
Polish Catholics. Our Bishops and— 347
Pope. Ceremony of presenting a Cock to the— 300
Pope, O. P. The Rev. Hugh— 352
Prayers after Low Mass 287, 412, 532
Prayers. Sign of the Cross at End of Public— 534
Priests attending Funerals 63
Priests' Total Abstinence League of America 402, 537
Primacy. St. Cyprian's Attitude toward— 162
Promises in Mixed Marriage 405
Prophecy of St. Malachy 303

PAGE
Protestant and Catholic Countries 272
Protonotaries. Apostolic— 299
Purification. Purgatory as a Place of— 455
Purgatory. The Twofold Aspect of— 449
Pythagoras and the Beginnings of Philosophy 77
Rainer. The Very Rev. Joseph— 225
Reformation. An English Physician Priest at Eve of— . . . 144
Reformation. Socialism and the— 578
"Regula Fidei." Meaning of— 11
Religion and Modern Scientists 475
Retreat. Mass for Deceased Diocesan Clergy at— 535
Rights of Animals. The So-called— 6 8
Scholastics and the History of Philosophy 81
Schwickerath, S.J. The Rev. R.— 475
Scientists and Religion. Modern— 475
Scripture. Doctrinal Development and Sacred— 40
Scripture. Recent Bibliography of Sacred— 69, 202
Seminaries. Pedagogics in Ecclesiastical— 199
Siegfried. The Rev. F. P. 259
Sign of the Cross at the End of Public Prayers 534
Singan Fu, China. Earliest Evidence of Christianity in— . . . 192
Singing at Funerals. Bishop Michaud and— 623
Slav Catholics in the United States 501
Smoke. A Chapter on— 363
Socialism and the Reformation 578
Socialism: Its Character and its Aims 226, 373
Solemn Service. Vernacular Hymns during— 301
St. Cyprian's Attitude toward Rome 162
St. John, S.J. The Rev. P.— 162
St. Malachy. Prophecy of— 303
Stang, D.D. The Rev. William— 226, 373, 578
Stoics and the History of Philosophy 80
Strangers. Marriage of— 201
Strikes. The Weapon of— 380
Suarez. Francisco— 259
Symbol in the Second Century 1
Tiara. Evolution of the Papal— 288
"Tipping" Habit. Our— 397
Thales and the Beginnings of Philosophy 78
Thurston, S.J. The Rev. Herbert— 288
Total Abstinence among the Clergy 402, 537
Trades Unions. The Morality of— 382
Travelling Cleric at Prayer 200
Triple Crown. The— 296
Truth Society. An Old American Catholic— 410
Universities. Catholic Students at non-Catholic— 64
University of America. The Catholic— 570
"Vagi." The Marriage of— 201

PAGE
Vernacular Hymns during Solemn Services 301
Waldon. Arthur— 16, 137, 238, 363, 460
Walsh, M.D. James J.— 144
Watson, S.J. The Rev. Michael— 603
Workingmen. Law of Abstinence for— 61

ANALECTA.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM:
Litterae Apostolicae a quibus constituta est Commissio Emminentissimorum DD. Cardinalium pro Solemnibus Quinquagenariis Definitionis Dogmaticae B. V. M. Immaculatae Conceptionis. 183
EX ACTIS PII X.
Epistola Encyclica Pii Papae X 519
Apostolic Letter to the Cardinalitial Committee on the Celebration of the Jubilee of the Definition of the Immaculate Conception 609
E S. CONGREGATIONE PROPAGANDAE FIDEI:
Approbatur Institutum Fratrum Carmelitarum a Doctrina cum Suis Constitutionibus. 54
E S. CONGREGATIONE RITUUM:
Invocatio " Mater Boni Consilii " addenda in Litaniis Lauretanis 54
De Benedictione Domorum in Sabbato Sancto 185
In associandis cadaveribus, Societates Catholicae in habitu laicali cum Vexillis benedictis, sequi debent Feretrum 186
Capella principalis Seminariorum solemniter benedicta cum speciali Titulo aequiparatur Ecclesiis quoad juria S. Titularis 186
Dubia circa Capitis Inclinationem et Praefationem in Missa . 282
Neo-ordinati recitent impositum Nocturnum, omissis Invitatorio, Hymno et Lectionibus 391
Special Devotions prescribed for the coming year in honor of the Immaculate Conception 610
Approbation of the Offices of the Irish Martyrs recently canonized, etc. 611
De Cantu in Missa Solemni 612
E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM:
Dubium quoad admissionem ad Vota Sollemnia, triennio, nondum expleto 184
Indultum conceditur Ministro Gen. Cappuccinorum pro translatione Domorum Novitiatus pro Provinciis Galliae 390
E S. CONGREGATIONE INDULGENTIARUM:
Summarium Indulgentiarium Archiconfraternitati Cincturae B.V. M. Matris Consolationis S. Augustini et S. Monicae concessarum 56
Circa Translationes Sodalitatum B. Mariae Virg. Imm. in Galliis . 187
Circa Extensionem Indulti Altaris Privilegiati 187
Decretum circa Indulgentias concessas Recitantibus Orationem *O Jesu Salvator et Redemptor* 283

PAGE

Rescriptum quo declaratur Sacerdotes, pro Monialium Confessionibus etsi non approbatos, delegari posse at Absolutiones Generales Monialibus Tertiariis impertiendas 284
Concessio Indulgentiae 300 Dierum Recitantibus Orationem in honorem S. Blasii 393
E S. ROMANA ET UNIVERSALI INQUISITIONE:
Dubium de Cautionibus exigendis in Matrimoniis Mixtis . . 392
E S. CONGREGATIONE SUPER NEGOT. ECCL. EXTR.:
Praefectura Apl. "La intendencia Oriental" erigitur in Columbiana Republica, et committitur Congregationi, "La Campagnie de Marie." 394
Causae judicatae in prima instantia a Curia Archiep. de Antequera, in posterum judicentur in secunda instantia a Curia Tlascalen. loco Curiae Tehuantepecen 188

BOOK REVIEWS.

Adams: Greek Philosophy after Aristotle 105
Amherst. Roskell–Vaughan:— 212
Authority in the Church. Strong:— 311
Barry: Papal Monarchy from St. Gregory to Boniface VIII . . . 634
Baxter: England's Cardinals 98
Cambridge Modern History. Ward-Prothero-Leathes:— 639
Cardinals of England. Baxter: 98
Cathrein: Glauben und Wissen 441
Christian Apologetics. Devivier-Messmer: 316
Christian Apologetics. Devivier-Sasia:— 331
Christianity and Modern Civilization. Lilly:— 209
City of Peace. Camm *et al.*:— 424
Civilization. Christianity and Modern. Lilly:— 209
Clarke: Liturgical Notes on the Mass 548
Conder: The First Bible 94
Danehy: Who can Forgive Sins? 437
Devivier-Messmer: Christian Apologetics 316
Devivier-Sasia: Christian Apologetics 331
Disputationes Theologicae. Paquet:— 217
Drury: What the Church Teaches 551
Dryoff: Ueber den Existenzialbegriff 106
Edgar. Hammerstein:— 549
England's Cardinals. Baxter:— 98
Existenzialbegriff. Ueber den— Dryoff:— 106
Faith. The True Ground of— Mylne:— 103
First Bible. Conder:— 94
Furey: Life of Leo XIII 328
Gallwey: Salvage from the Wreck 324
Gavin: The Sacrifice of the Mass 548
Germano: Praelectiones Philosophiae Scholasticae 101
Geschichte des Idealismus. Willmann:— 248
Glauben und Wissen. Cathrein:— 441

PAGE

Glimpses of the Truth. Spalding:— 644
Gottesbeweis aus der Bewegung. Weber:— 106
Hammerstein: Edgar 549
Happiness. Hilty:— 326
History of Philosophy. Turner:— 87
History of the Problems of Philosophy. Janet-Seailles:— 77, 87
Howe-Hall: Laura Bridgman 646
Hughes: Musical Guide 649
Illustrierte Geschichte der deutschen Litteratur. Salzer:— 92
Introduction aux Études Historiques. Langlois-Leignobos:— . . . 93
Janet-Seailles: History of Philosophy 77, 87
Janssens: Summa ad Modum S. Thomae 323
Jesuit Education. Schwickerath:— 438
Kneller: Das Christenthum und die Vertreter der neueren Naturwissenschaft 481
Laberthonnière: Essais de Philosophie Religieuse 316
Langlois-Leignobos: Introduction aux Études Historiques 95
Laura Bridgman. Howe-Hall:— 646
Leathes-Ward-Prothero: Cambridge Modern History 639
Leo XIII. O'Reilly; Furey; McGovern:— 328
Lepicier: Institutiones Theologicae Dogmaticae 323
Lilly: Christianity and Modern Civilization 209
Liturgical Notes on the Mass. Clarke:— 548
Lottini: Philosophia; Theologia 428
MacDonald: Symbol of the Apostles 552
McGovern: Life of Leo XIII 328
Maher: Psychology 101
Manna Quotidianum Sacerdotum. Schmitt:— 325
Mass. Liturgical Notes on the— Clarke:— 548
Mass. Obligation of Hearing— Roche:— 437
Mass. The Sacrifice of the— Gavin:— 548
Memoirs of Francis Kerril Amherst. Roskell:— 212
Messmer-Devivier: Christian Apologetics 316
Miracles and Spiritual Religion. Whitton:— 431
Monasteries of Great Britain and Ireland. Steele:— 325
Moore: Musical Friend. For my— 649
Moore: Music Lover. For every— 649
Moral Briefs. Stapleton:— 554
Müller. Predigten von Dr. Jos.— 442
Mulligan: Sick Calls 645
Musical Guide: Hughes:— 649
Mylne: The True Ground of Faith 103
New Century Catholic Readers 90
O'Reilly: Life of Leo XIII 328
Papal Monarchy from St. Gregory to Boniface VIII 634
Patterson: Story of Oratorio 649
Petre-Tyrrell: Where Saints have Trod 433
Petz: The Ecclesiastical Year 551

PAGE

Philosophiae Scholasticae Praelectiones. Germano :— 101
Philosophia Scholastica. Lottini :— 428
Philosophie Religieuse. Essais de— Laberthonnière :— 316
Philosophy after Aristotle. Adams :— 105
Philosophy. History of— Janet-Seailles :— 77, 87
Philosophy, Scottish. Laurie :— 102
Philosophy. History of— Stöckl :— 87
Philosophy. History of— Turner :— 87
Prothero-Ward-Leathes : Cambridge Modern History 639
Psychology. Maher :— 101
Rainer : A Noble Priest 421
Rambles through Europe. Zurbonsen :— 553
Randolph : Virgin Birth of our Lord 320
Readers. New Century Catholic— 90
Rhoades : Silver Linings 646
Roche : Obligation of Hearing Mass 437
Roskell-Vaughan : Memoirs of Bishop Amherst 212
Salvage from the Wreck. Gallwey :— 324
Salzer : Illustrierte Geschichte der deutschen Litteratur 92
Salzmann. History of Dr.— Rainer :— 421
Sasia-Devivier : Christian Agologetics 331
Scenes and Sketches in an Irish Parish 327
Schmitt : Manna Quotidianum Sacerdotum 325
Schwickerath : Jesuit Education 438
Scottish Philosophy. Laurie :— 102
Sick Calls. Mulligan :— 645
Silver Linings. Rhoads .— 646
Spalding : Glimpses of the Truth 644
Staerk : Der Taufritus in der Griechisch-Russischen Kirche 440
Stapleton : Moral Briefs 554
Steele : Monasteries of Great Britain and Ireland 325
Stöckl : History of Philosophy 87
Story of Oratorio. Patterson :— 649
Strong : Authority of the Church 311
Summa ad modum Sancta Thomae. Janssens :— 323
Supernatural Religion and Miracles. Whiton :— 431
Symbol of the Apostles. MacDonald :— 552
Taufritus in der Griechisch-Russischen Kirche. Staerk :— 440
Theologiae Dogmaticae Institutiones. Lepicier :— 323
Theologiam. Introductio ad S.— Lottini :— 428
Theologicae Disputationes. Pacquet :— 217
True Ground of Faith. Mylne :— 103
Turner : History of Philosophy 87
Virgin Birth of our Lord. Randolph :— 320
Ward-Prothero-Leathes : Cambridge Modern History 639
Weber : Der Gottesbeweis aus der Bewegung 106
What the Church Teaches. Drury :— 551
Where Saints have Trod. Petre-Tyrrell :— 433
Whiton : Miracles and Supernatural Religion 431
Who can Forgive Sins ? Danehy :— 437
Willmann : Geschichte des Idealismus 248
Zurbonsen : Rambles through Europe 553